

DR. PUSEY:
AN HISTORIC SKETCH:
WITH SOME ACCOUNT
OF THE
Oxford Movement during the 19th Century.

BY THE
REV. BOURCHIER WREY SAVILE, M.A.,
RECTOR OF SHILLINGFORD, EXETER;
AUTHOR OF "THE PRIMITIVE AND CATHOLIC FAITH," &c.

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"Earnestly contend for the faith which was once (for all) delivered."—*St. Jude*.

"A considerable minority of Clergy and Laity are desiring to subvert the principles of the Reformation."—*The Archbishops of Canterbury and York in reply to the Memorial of 60,000 Churchmen, June 16, 1873*.

The Ritualists are engaged in what I am obliged to call "A CONSPIRACY in our body against the doctrine, discipline, and practice of our Reformed Church."—*Archbishop Tait in Convocation, July 6, 1877*.

The English Church Union is "a standing menace to the legitimate government of the Church."—*The Bishop of Bath and Wells; Charge of 1879*.

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The above Work may be obtained from the Author, or Messrs. Longmans, the Publishers, 39, Paternoster Row.

NOTICE.

The chief portion of the following pamphlet was written after a prolonged correspondence with Dr. Pusey, on the subjects mentioned therein; and I much regret that many literary engagements, combined with long illness during the past year, should have delayed its publication until after his decease.

SHILLINGFORD RECTORY, EXETER,

January 1, 1883.

B. W. S.

DR. PUSEY: AN HISTORIC SKETCH.

INTRODUCTORY.

It is generally admitted that the late Dr. Pusey was to the Tractarian Ritualistic party during the last fifty years, what the beloved Charles Simeon was to the Evangelicals during the previous half century. My recollections of the latter are confined to the fact, that I remember during my first year at Cambridge, in 1835, declining (I say it with sorrow and shame) an introduction to that venerable and justly venerated servant of God, for fear of being called a "Sim," as his disciples were then nicknamed; that his death took place in my second year, when his remains were honoured with a funeral more than royal, such as the celebrated Dr. Chalmers had in Scotland a few years later, because it combined the sorrows of the poor with the grief of the best and noblest members of the Church of England; and that during my third year I was privileged to make the acquaintance of his successor, who, by God's mercy, became to me what Paul was to Timothy, or what the famous Thomas Scott was to John Henry Newman in his early life, as he has so candidly acknowledged in these expressive words, "to whom, humanly speaking, I almost owe my soul" (*History of my Religious Opinions*, p. 5).

In the year 1838 I heard the name of Dr. Pusey for the first time; and on enquiring of my uncle, the late Sir Bouchier Wrey, whether he was an ancient or modern divine, he replied that he was not quite sure, but that he thought he was a doctor of the ancient times! Singular reply, as the sequel will show; but ignorance on such a matter was far more excusable in a layman at that period, than in a dignitary a few years later. Yet I well recollect, when a curate in the Black Country 1840—1, our

archdeacon at his visitation asking the question, "Who was Dr. Pusey?" "What are these *Tracts for the Times*, so much talked about?" The application of the old proverb, "Where ignorance is bliss," &c., would have been an unspeakable blessing for our Reformed Church in this matter, as the present distracted condition of the Church of England, with the false doctrines taught, the illegal ritual practices adopted, and lawlessness run riot, sufficiently proves.

About ten years after this, my uncle informed me that he had met Dr. Pusey at Ilfracombe, where he then resided, and where the latter was wont to go during the long vacation; and that he had once consulted him on a case of conscience, which he put before him in the following hypothetical form. "Supposing," he said, "a man was conscientiously convinced that such and such doctrines of an extremely developed character in a Romeward direction were true, what course ought he to follow?" Dr. Pusey at once replied that "he ought to join the Church of Rome." A few years later his reply might have been different, as when Mr. Maskell seceded in 1850, the latter mentions having known both clergy and laity who held all Roman doctrine, and yet retained their position in the Church of England; or, as when Dr. Pusey himself wrote in 1866, "the Council of Trent and our Articles might be so explained as to be reconcilable one with the other" (*E. C. Union Circular*, July, 1866). This accords with the contention of the Ritualistic newspapers, such as the *Church Times* and *Church News*, that the doctrinal teaching of the Churches of England and Rome, "in faith, orders and sacraments," were the same. However, my uncle took Dr. Pusey's advice as it was then given, and shortly after toppled over to that Church whose character and doom is so minutely described in the seventeenth and eighteenth chapters of Revelation; as well as by the Convocation of the English Church in 1606, when the Papacy was authoritatively defined as the predicted "Man of Sin," whom the Lord will destroy with the brightness of His coming (Cardwell's *Synodalia*, i. 379). The Church of Rome was admirably adapted to my uncle's tastes, for he was a *bon-vivant*; and for the last thirty years of his life was enabled to gratify himself in that peculiar worship, so sternly condemned by St. Paul, to its fullest extent. I recollect on one occasion dining at his table on a *fast day*, together with a Roman bishop and priest and several Roman Catholic relatives, and was somewhat surprised at witnessing the extreme luxury of the feast, of which all partook with the same

apparent gusto, as if fasting was unknown in their "practical politics," or as if they were no better than "benighted Protestants."

I recollect an anecdote which my uncle related of Dr. Pusey, which tells so well of his humility—a virtue of perhaps the highest order in the scale of Christian graces—that I cannot forbear mentioning it. When Dr. Pusey returned my uncle's call on his first visit to Ilfracombe, he arrived simultaneously at the door with a constable in charge of a prisoner, at an unusually early hour for the reception of visitors. The servant on opening the door, and seeing the number of the party, informed Sir Bouchier that a constable had arrived with *two* prisoners: but inasmuch as the great man was not then dressed, they were told to wait until he could see them. In course of time the magistrate came down stairs, and saw with amazement the constable and his *two* prisoners patiently standing in the hall, the famous doctor from Oxford being one of them.

Living about twelve miles from Ilfracombe a few years after this occurrence, I was one evening surprised by a stranger leaving at my door without any message saying whence they came, or who had sent them, two sermons without any title-page, the subject of both being *the love of God in the soul of the awakened sinner*. They were very beautiful, and I was soon satisfied from the internal evidence that Dr. Pusey was the author; which in subsequent years I found was indeed the case. Without being doctrinal, they were both practical as well as theoretical; and it has been a subject of wonder to me how the author of such spiritual discourses could in his later years have given utterance to so many errors as are to be found in the writings of the same man.

Another of Dr. Pusey's works must meet with the warm approval of every one who has a mind capable of understanding the immense importance of the law of evidence, and its value in respect to the subject of "Fulfilled Prophecy." I refer to his great work on the *Book of Daniel*, of which he was kind enough to present me with a copy; and though I do not think he has made out quite as strong a case in the exact fulfilment of the prophecy relating to the time of the Messiah's death, as Daniel's words imply, yet the work is upon the whole the most masterly reply which the Rationalistic school has received in answer to their remorseless criticisms on the infallible word of truth, delivered by "holy men of God, who spake as they were moved by the Holy

Ghost." This and his still greater, because more extensive, work on the *Minor Prophets*, have raised Dr. Pusey's fame as an interpreter of Holy Scripture to a well-earned eminence; and I venture to think that after ages will pronounce these works not only the best of his compositions, but will consider that if he had abstained from the pools of controversy, and from those pitfalls whether of doctrine or ritual, as well as from attempting to defend the Ritualistic sect, the most lawless body of men which have ever appeared in the Church of Christ since the Day of Pentecost, his reputation would stand at a much higher elevation than it does now, or will do at any future time. Dr. Pusey has been convicted so often of so many omissions, inaccuracies and mistakes in his multitudinous controversial writings, that all confidence in his fairness or capability of seeing both sides of a much disputed question is for ever lost. It would require far too great a space to enumerate them all; I am thus necessarily limited to the mention of only a select few, but these will be amply sufficient to express my meaning.

THE LORD'S SUPPER.

It is a well-known historical fact, that in the year 1843 * Dr. Pusey preached a sermon in the University of Oxford on the subject of the LORD'S SUPPER, for which he was suspended by the Hebdomadal Board for "two years." I am not now concerned to show whether Dr. Pusey was right or wrong in his treatment of that doctrine, I wish rather to call attention to the way he subsequently advocated the cause which he deemed right. In the same year, he published "A Sermon preached before the University," entitled, *The Holy Eucharist a Comfort to the Penitent*, which I believe to be the sermon, though it is not so stated, for which he was suspended. In the preface Dr. Pusey states that "nothing was further from my thoughts than controversy," and one reason for its publication was given "in order to relieve any

* The value of Dr. Pusey's sermon will be best understood by the fact, that soon after its publication it was read by the Roman priest at Birmingham to his congregation, and pronounced to be *an accurate definition* of the Roman doctrine on the subject of the Lord's Supper (see the *Rock* of August 5th, 1881).

difficulties which might (if so be) be entertained by pious minds, trained in an opposite and *defective system* of teaching." An "Appendix" accompanies the inculcated sermon, in order to show objectors that the same doctrine which Dr. Pusey had preached, or as he says, "things much stronger, have been taught by a series of divines in our Church." Prominent among the list of divines who are to be found in this catena, the name of the "judicious" Hooker, of course, occupies a prominent place. It stands fourth on the list, the Homilies being first, Bishop Ridley being second, and Bishop Bilson third. Now, Dr. Pusey's treatment of Hooker is on this wise. Quoting, I presume, from Keble's edition of Hooker, which is divided in paragraphs, differing in this respect from other editions, Dr. Pusey gives a lengthy extract from Hooker, which he notes as being taken from "book v., chap. lxvii., § 4, 5." Then, without giving the slightest clue to the fact of there being any *omission*, he commences with representing Hooker as saying, "It is on all sides plainly confessed, first, that this sacrament is a true and a real participation of Christ," &c. This paragraph is taken from the same book and chapter, § 7. But why did Dr. Pusey *omit* all allusion to § 6? for here we have Hooker's real opinion of the doctrine thus plainly expressed:—

"The real presence of Christ's most blessed body and blood is *not* to be sought for in the sacrament, but in the *worthy* receiver of the sacrament . . . only in the very heart and soul of him who receiveth Him" (*Ecc. Pol.*, book v., chap. lxvii., § 6, Keble's edition).

To omit such a passage as this, while quoting all round it, when professing to give the opinion of so great an authority as Hooker on the doctrine of the Lord's Supper, reminds one of the story of acting the drama of Hamlet, with the part of Hamlet left out!

Somewhat similar is Dr. Pusey's treatment of the late Bishop of Exeter, the last mentioned in his catena previous to the summary. He gives a long extract from his Charge of 1843, which certainly does not bear on the subject as plainly as the words do, which Bishop Phillpotts had years before addressed to Charles Butler, to the following effect:—

"The crucified Jesus is present in the sacrament of His Supper, *not in, nor with, the bread and wine, nor under the accidents*; but *in the souls* of the communicants" (*Letters to Charles Butler*, p. 121, new edition).

Twenty-two years after his censured sermon on Eucharistic doctrine, Dr. Pusey published his *Eirenicon*, which Newman in his reply spoke of with rejoicing, as an indication that Dr. Pusey had

found "a way to make definite proposals" to promote "the union of Christendom;" while at the same time he quotes the letter of a Roman Catholic priest to prove that the OXFORD MOVEMENT was "a perfect delusion," as he spoke of the "rancorous malignity of Mr. Newman, Dr. Pusey, and their associates," and "impeached Dr. Pusey and his friends of a deadly hatred of our religion." Dr. Pusey in his *Eirenicon* explains his view of the Lord's Supper by saying—

"The Church of England taught not an undefined, but a Real Objective Presence of Christ's blessed Body and Blood.... We receive in the Eucharist not only the Flesh and Blood of Christ, but Christ Himself, both God and man.... A sacramental or a hyperphysical change no English Churchman who believes the Real Presence, as his Church teaches, could hesitate to accept. The doctrine of the Eucharistic Sacrifice depends upon the doctrine of the Real Objective Presence. Where there is the apostolic succession, and a consecration in our Lord's words, there—it is held by *Roman authorities* too—is the Eucharistic Sacrifice. The very strength of the expressions used of 'the sacrifices of Masses,' that 'they were blasphemous fables and dangerous deceits,' *the use of the plural*, and the clause 'in the which it was commonly said,' show that what the Article speaks of is not 'the sacrifice of the Mass,' but the habit (which, as one hears from time to time, still remains) of trusting to the purchase of Masses when dying, to the neglect of a holy life, or repentance, and the grace of God and His mercy in Christ Jesus, while in health" (pp. 23—26).

Surely, Dr. Pusey's reasoning on this point may be fairly paraphrased as follows: "The Mass is right, but MASSES are wrong, because they are plural of Mass, which is right!" How that which is right in the singular number becomes wrong in the plural, is a problem, which only those intellects which are of sufficient capacity to accept both the Articles of the Church of England and Tridentine doctrines of the Church of Rome can solve. And this Mr. Maskell has pronounced to be "amongst the greatest of all achievements of the human intellect. Subtle, as we know," he says, "the mind of man to be, and wide its range, I cannot but confess that the more I think of it, the more I am amazed at so wonderful an example of its power and capability. There are not, perhaps, many minds so large; I cannot tell. But there have not been many Homers, Platos, or Isaac Newtons" (*Second Letter on Present Position of the High Church Party*, p. 65).

The Church of England has pronounced clearly enough that "the sacrifices of Masses were blasphemous fables and dangerous deceits" (Art. xxxi). And it is remarkable that Dr. Pusey should make a boast in his *Doctrine of the Real Presence* that he had—

"Gone through every writer who in his extant works speaks of the Holy Eucharist, from the time of St. John to the fourth General Council, A.D. 451 ;" adding, "I have suppressed nothing ; I have not knowingly omitted anything ; I have given every passage, as far as in me lay, with so much of the context as was necessary for the clear exhibition of its meaning" (p. 715)—

and yet that he should have *omitted* some passages which seem to have a bearing on the subject he was discussing. Take, for example, the case of Jerome. In his controversy with the Presbyter Vigilantius (whom Dr. Pusey's ally, Bishop Forbes, endeavours to insult by an opprobrious title, when speaking of the "coarse attack of the *innkeeper* Vigilantius"), replying to a statement of his opponent, that the sepulchres of the martyrs ought not to be venerated, Jerome replies—

"*The Bishop of Rome does wrong, who over the bones of the deceased Peter and Paul offers to the Lord the sacrifices, and deems their tombs to be altars of Christ.*"

This condemnation by Jerome of offering sacrifices or "Masses" over the bones or supposed bones of Peter, who was never at Rome, and Paul who was martyred there, I believe Dr. Pusey has *omitted* to notice in his work on the *Doctrine of the Real Presence*.

Moreover, Dr. Pusey has made another mistake respecting Jerome, which it may be useful to notice. At p. 478 he quotes a passage from Jerome's book against the Pelagians, in the following way :—

"Christ taught His apostles that believers should, *at the sacrifice of that body*, venture to say, 'Our Father,' &c."

But this is a mistake, as a reference to Vallarsius' edition of Jerome shows. The reader will there see that whereas the Roman editions read *in corporis illius sacrificio*, as Dr. Pusey has correctly translated it, the MSS. read the sentence *in corporis illius sacramento*, i.e., in "the sacrament," not in "the sacrifice of His Body." By this it would seem that the early editors perverted the text, and that the later editors noted the perversion, but had not the courage to put the matter straight by restoring the true reading. An anonymous writer has well remarked—

"Who can tell what might have been the history of religious thought in England during the last twenty years, if any theologian had informed the venerable Professor of Hebrew of his omission and mistake? We might have been spared the meeting of the self-called *English Church Union*,

where Dr. Pusey pleaded for an exhibition in our ritual of what he called "the primitive doctrine of the Eucharistic Sacrifice." *

As Dr. Pusey's Churchmanship appears to rest upon a belief in the Eucharistic Sacrifice, I would invite attention to the opinion of two very celebrated Churchmen, who seem to take a different view of this subject. Referring again to the judicious Hooker, we find him asking this pointed question: "Seeing that sacrifice is now *no part* of the Church's ministry, how should the name of priesthood be thereunto applied?" (*Ecel. Pol.*, lib. 33, § 2). And Bishop Beveridge, in his Comment on Article xxxi., observes, "As the doctrine of Sacrifice is *contrary to Scripture*, so is it repugnant to reason too, there being so vast a difference betwixt a sacrament and a sacrifice If it be a sacrament, it is not a sacrifice; and if it be a sacrifice, it is not a sacrament; it being impossible it should be a sacrament and sacrifice too."

With this agreeth the teaching of our Reformed Church, as the 27th Homily, part i, "Concerning the Sacrament," puts it in these words—

"That worthy man St. Ambrose saith, 'He is unworthy of the Lord, that doth celebrate that mystery otherwise than it was delivered by Him. Neither can he be devout, that doth presume otherwise than it was given by the Author.' We must then take heed, lest, of the memory, it be made *a sacrifice*."

Every well-instructed Catholic is assured that the primitive or ante-Nicene Church knew nothing of any sacrifice at the Lord's Supper save what the worthy receiver and penitent believer alone can offer, *viz.*, the spiritual sacrifice of a contrite heart. Hence the language of the early Christians, such as Clement of Alexandria in the Greek Church, and Tertullian in the Latin Church, both of whom flourished in the second century. The former, in the seventh book of his *Stromata*, chapter 6, observes—

"The sacrifice of the Church is the word ascending as incense from holy souls, their sacrifice, and their whole souls being open to God."

The latter, in his *Adv. Jud.*, c. v., teaches—

"We cannot appease God with earthly, but *only* with spiritual sacrifices, as it is written, 'The sacrifices of God are the sacrifices of praise;' therefore spiritual sacrifices are meat, and a contrite heart is shown to be an acceptable sacrifice to God."

* Dr. Harrison, in his *Answer to Dr. Pusey's Challenge*, has detected another mistake in Dr. Pusey's treatment of Jerome, by the substitution of *veritatem* for *in veritate* (vol. i., p. 489; ii., p. 97).

In a similar strain writes Arnobius in the third century, in reply to the false accusations of the heathen—

“You are in the habit of fastening upon us a very serious charge of impiety, because we do not build temples for a ceremonial worship, do not set up statues or images of any god, do not erect *altars*, do not offer the blood of any creature slain in sacrifice, do not use incense, and have no sacrificial meal It is perfectly true, we Christians do none of these things” (*Adv. Gentes.*, lib. vi., §§ 1, 3).

The doctrine of the ministers of Christ being sacrificing priests appears to have been unknown for a thousand years after the Incarnation, as it was not till the tenth century the following form was introduced into the ordinal for the first time :—

“Take thou the authority to *offer sacrifice* to God, and to celebrate Mass as well for the living as the dead, in the name of the Lord.”

These words remained the same for the following 600 years, until the Reformation of the 16th century, when our Reformers deliberately struck them out from the Ordination Service, because they could not find any trace of them in Scripture. Hence the doctrine of the Church of England as expressed in the 25th Article, that “those five commonly called Sacraments, *i.e.*, Confirmation, *Orders*, &c., are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the apostles.” And hence the judgment in the Bennett case as decided by the Supreme Ordinary—

“The Church of England does *not* by her Articles or Formularies teach or affirm the doctrine maintained by Mr. Bennett. *She has deliberately ceased to do so.* It is *not* lawful for a clergyman to teach that the sacrifice, or offering on the cross, is, or can be, *repeated* in the ordinance of the Lord's Supper; nor that in that ordinance there is, or can be, *any sacrifice* or offering of Christ which is efficacious.”

In the same way judgment was pronounced by the Archbishop of Canterbury, with the unanimous concurrence of his Assessors, the Dean of Wells, the Lady Margaret Professor of Divinity, and Dr. Lushington, in the Denison case, when tried for his teaching on the Lord's Supper, to the following effect. The sentence, signed at Bath, October 22nd, 1856, being “that the Ven. G. A. Denison ought by law to be deprived of his ecclesiastical promotions,” for having taught “*directly contrary and repugnant to the 28th and 29th Articles of the Church of England;*” as the construction which Archdeacon Denison placed upon them was “not the true or an *admissible construction* of the said Articles of Religion.” Thus it appears that during the present generation Dr. Pusey, and two of his most

prominent disciples, Mr. Bennett of Frome and Archdeacon Denison, have been condemned by three different courts for their teaching on THE LORD'S SUPPER—Dr. Pusey by the Hebdomadal Board at Oxford; Mr. Bennett by the Sovereign, as Supreme Governor of the Church "in all spiritual causes," as advised by the Judicial Committee of the Privy Council; and Archdeacon Denison by the Archbishop of Canterbury, sitting in his own Court, which, I presume, may be considered the highest *Spiritual* Court in the land. Nevertheless, all three have remained in possession of their preferments in the Church of England: in the first instance, because the Hebdomadal Board had no power to do more than to express an opinion, and suspend Dr. Pusey for a brief period from occupying the University pulpit; in the second, because the Judicial Committee, although condemning Mr. Bennett's teaching, advised the Sovereign not to cashier him, as they were enabled to treat him with gentleness by giving him "the benefit of a doubt;" in the third instance, because the trial having been skilfully delayed beyond the statutable limit, the peccant archdeacon was enabled to escape the penalty due to his offence. Yet so convinced were the party generally of their doctrine being the true one, and that all the authorities which had condemned them were in the wrong, that one of them, who is I believe a Scotch Episcopalian, with more zeal than discretion, published a work in defence of their disobedience, wherein he stated that—

"In order to save the Evangelical party, the Judicial Committee of the Privy Council solemnly and deliberately declared that *black was white*." *

* *Lawlessness*, by the Rev. Malcomb MacColl, p. 17. It is curious to note that the founder of the Jesuits and the Heathen in China use the same argument respecting "black and white" which the Ritualists do. "We ought," said Ignatius Loyola, "to hold it as a fixed principle that what I see *white*, I believe to be *black*, if the hierarchical Church so defines it to be" (*Exercises of Ignatius Loyola*, Edited by Cardinal Wiseman). So the Abbé Huc, in his *Tavels in China*, relates a conversation between himself and a Mandarin, who said, "Our emperor cannot see everything, yet he is judge of everything, and no one dares to find fault with any of his actions. He says, 'That is *white*;' and we say, 'Yes, it is *white*.' He shows us the same object afterwards, and says, 'That is *black*;' and we prostrate ourselves again and say, 'Yes, it is *black*.'" Very striking is the contrast of Bacon's teaching on this subject to such degraded ethics, as he beautifully remarks,— "Certainly it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of Truth" (*Essays*, I. *Of Truth*).

A more untrue statement or a fouler calumny against English judges was never uttered.

Another remarkable fact relative to the Eucharistic doctrine, taught by one of the disciples of the late Dr. Pusey, is this. Just fifty-five years ago I was under the tutorship of Mr. Bennett at Westminster School, and I resided with him some years afterwards before going to Cambridge as a private pupil. Although I have no recollection of receiving at the time any particular instruction in theology from Mr. Bennett, I learnt in after years that he had published a sermon on the Lord's Supper, in, I think, the year 1837, from which I make the following extract:—

“Our great Reformers,” says Mr. Bennett, “have *nearly restored* the Sacrament to that plain and simple ceremony of memorial and *spiritual sacrifice*, which our blessed Lord intended, rather than a pompous pageant outraging common sense Only consider our Church restored to the primitive apostolic purity of its early days. There is exacted of the Christian community no irrational profession of belief; and there is required now no credit in the *fables of Papal ignorance*; there is demanded now *no worship of the host*, no falling down before the material element of our creating,” &c.

Such was Mr. Bennett's description of the Eucharistic doctrine 46 years ago. Scriptural, Evangelical, Catholic and true. Now turn wo the other side of the picture, and consider what is Mr. Bennett's present opinion on the same subject. In the year 1867 he published his *Plea for Toleration in the Church of England*, in which Mr. Bennett expresses his view of the Lord's Supper in these words—

“Is the Church of Rome the only communion in which men may hold the doctrines of the Real Presence and the Eucharistic sacrifice? The real, actual and *visible* presence of our Lord upon the altars of our churches—*who myself adore* and teach the people to *adore the consecrated elements*, believing Christ to be in them. The three great doctrines on which the Catholic Church has to take her stand are these: 1. *The Real Objective Presence* of our blessed Lord in the Eucharist. 2. The *sacrifice* offered by the priest. 3. The *adoration* due to the presence of our blessed Lord therein” (pp. 15, *et seq.*, 1st edition).

The above extract stood thus in the first two editions of his *Plea for Toleration*; in subsequent editions the words were altered, as it was generally reported, by the advice of Dr. Pusey; though Mr. Bennett added at the time—

“My meaning and that which passed through my mind in writing the original passages was *precisely the same* as that which is now conveyed by

the words substituted, but as *the original words* were liable to a different construction from that in which I used them, I therefore most willingly in this edition adopt another formula to express my meaning." In consequence, however, of his discreet amphibology, Mr. Bennett was declared by the Judicial Committee to be "entitled to the benefit that may exist. His language has been rash, but as it appears to the majority of their Lordships that his words can be construed so as not to be plainly repugnant to the two passages articulated against them, their Lordships will give him the benefit of the doubt that has been raised."

Let us note now how far Mr. Bennett's teaching, when corrected by Dr. Pusey, on the subject of the Lord's Supper, appears consistent either with Roman or primitive Catholic doctrine. Fortunately, we have two witnesses at hand who are capable of giving judgment on this matter. Our first witness shall be Mr. Maskell, who, having gone through the same process of mental training on this subject, honestly passed over the wide gulf which separates the Church of England from the Church of Rome. Of Mr. Bennett's teaching, Mr. Maskell thus speaks—

"He seems to have adopted and misrepresented the 'views' of other prominent members of the Ritualist or High Church party. Not even understanding what the (Roman) Catholic doctrine really is, he nevertheless aimed at the recommendation of it, first putting out one statement, then another. So utterly and hopelessly ignorant does he appear to have been until corrected by others, who perhaps know a little more than himself, that he positively talked and wrote about a 'visible' presence of our Lord in the Sacrament of the Eucharist. And yet this gentleman, so untaught, so unlearned, is admired and held up as a great teacher and a shining light among the Ritualists" (Maskell's *Protestant Ritualists*, p. 17).

If Mr. Bennett's doctrine, as approved by Dr. Pusey, be condemned by a learned Roman Catholic, still more is it deserving of condemnation by a primitive Catholic. All persons competent to speak on the subject will readily accept the judgment of Bishop Beveridge, as a true exponent of primitive teaching on the subject of the Lord's Supper. Let us, then, hear what he has said on the subject.

"If the primitive Church was against the *reservation*, surely it was much more against the *adoration* of the sacrament, holding that no person or thing, under any pretence whatsoever, ought to be worshipped besides God. I know it is not bread our adversaries say they worship, but *Christ in the bread*, or the bread in the name of Christ. But I wish them to consider what Gregory Nyssen said long ago: 'He that worshippeth a creature, though he do it in the name of Christ, is an *idolater*, giving the name of

Christ to an idol.' And, therefore, let them not be angry at us for concluding them to be idolaters, whilst they eat one piece of bread and worship the other."

Dr. Pusey, in a pamphlet entitled, *Unlaw in the Judgments of the Judicial Committee of the Privy Council*, contends that inasmuch as one of the Canons (xviii.) of the Council of Nice forbids "deacons," who heretofore "in certain places and cities had given the Eucharist to Presbyters," forbids them any longer "from giving *the body of Christ* to those who do offer," therefore the Council of Nice gives a sanction to his doctrine of the Real Objective Presence. This, however, is a very patent fallacy. It is well known that in early days Christians described the sign by the thing signified, without intending to imply any identity between them. It is probable that this practice led to the confusing of the *sacramentum* with the *res sacramenti*, which culminated in the Tridentine decrees.

Now the Tridentine decrees very positively declare that at the Lord's Supper, "a conversion takes place of the whole substance of the bread into the substance of the body of Christ our Lord. Which conversion is, by the holy (Roman) Catholic Church conveniently and properly called TRANSUBSTANTIATION" (Trid. Com., Sess. xiii). "In this sacrament are contained not only the true body of Christ, and whatsoever appertains to the character of a true body, such as *bones and nerves*; but also Christ whole and entire" (Catechism of the Council of Trent, c. iv., q. 31). Dr. Pusey, however, has met this difficulty by declaring, as before noticed, that "the Council of Trent, whatever its look may be, and our Articles, whatever their look may be, each could be so explained as to be reconcilable one with the other." This certainly is a very remarkable statement, when we remember what our Articles and the Tridentine decrees teach on the subject of the Lord's Supper, as may be seen by placing the two statements in juxtaposition to each other, thus:—

The Church of England asserts—

"Transubstantiation cannot be proved by holy writ; but is repugnant to the plain words of Scripture. The Body of Christ is given, taken and eaten in the Supper, *only* after an heavenly and spiritual manner. And the mean whereby it is eaten is Faith." (Article xxviii.)

The Church of Rome asserts—

"If any one saith that Christ, given in the Eucharist, is eaten spiritually *only*, and not also sacramentally and really, let him be accursed." (Council of Trent, Session xiii., c. viii.)

Dr. Pusey has, however, faithful allies in his contention of identity in doctrine between the Churches of England and Rome on the subject of the Lord's Supper: *e.g.*, Canon Carter, late of Clewer, in his *Letter to the Archbishop of Canterbury*, says—

“Substantially there is no difference at all between us and the Church of Rome in regard to the Holy Eucharist, the *only* difference is *as to the mode* of the Divine Presence” (p. 11).

And so Mr. G. Cobb, Fellow of Trinity College, Cambridge, still a layman, in consequence of his Bishop having declined to ordain him, asserts in his *Kiss of Peace* that “the Church of England holds precisely the same view of the Sacrament of the Lord's Supper as the Church of Rome” (p. 108). Hence Dr. Pusey confidently asserts in his *Eirenicon* that—

“The Church of England taught not an undefined, but a Real Objective Presence of Christ's Blessed Body and Blood. . . . We receive in the Eucharist not only the Flesh and Blood of Christ, but Christ Himself both God and man” (p. 24).

In our own day many faithful men have published treatises on the Lord's Supper, which take an entirely opposite view from that of Dr. Pusey. I would especially mention those by the late Dean Goode; Dr. Jacob, late Head Master of Christ's Hospital; Dr. Harrison, Vicar of Fenwicke; and Dr. Charles Herbert, formerly Vicar of Ambleside. I abstain from quoting them, as they one and all belong to the Evangelical school; but prefer to adduce the testimony of two distinguished clergymen of the High Church school; both of whom have given *decisive testimony against the doctrine taught by Dr. Pusey on the subject of the Lord's Supper*.

Canon Trevor, in his *Catholic Doctrine of the Holy Eucharist*, says:—

“No passage can be produced from Scripture, or ‘any godly doctor of the most pure and uncorrupt ages,’ in which any Presence is asserted irrespective of participation. Yet this essential condition is wholly absent from the enunciation of the Objective Presence. . . . There is no Anglican teaching of any school that does not protest against the kind of Eucharistic adoration founded on the Objective Presence, and consequently none would accept the *new teaching* as a true and permissible view of the real spiritual Presence. It is an eclectic, not a Catholic dogma. It represents no one Church, ancient or modern; no Liturgy or Council, nor, in spite of the vague appeal to antiquity, a single father of the Undivided Church, supports the conception that Christ's living Person is offered in the bread or wine, as in a vessel or veil.”

CANON TREVOR is fully justified in describing Dr. Pusey's definition of THE REAL OBJECTIVE PRESENCE as "new teaching." The late Bishop Blomfield considered that it necessarily led to the Roman dogma of TRANSUBSTANTIATION, which the Church of England declares is "*Idolatry, to be abhorred of all faithful Christians*,"* and which the learned Dr. South once described as "the most stupendous piece of nonsense that was ever owned in the face of a rational world." The term itself, "Real Objective Presence," is believed to have been invented by the late Archdeacon Wilberforce in 1848, previous to his secession to Rome, in order, as it is supposed, to satisfy the consciences of those who, like Dr. Pusey, can accept the Decrees of the Council of Trent, while retaining their status in the Church of England.

Dr. Littledale, a prominent writer of the Ritualistic school, in a short tractate, entitled *The Real Presence*, says—

"In the Holy Communion, after consecration, the body and blood of our Lord Jesus Christ are 'verily and indeed' present on the altar, *under the forms of bread and wine*. . . . and are *that same body and blood* which were conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pilate, and, ascended into heaven. *This is the doctrine of the Real Presence.*"

This language certainly agrees with the teaching of the Church of England *before* the Reformation, but not after it, as in the Articles of 1536, the one on *The Sacrament of the Altar* reads—

"All bishops and preachers shall teach our people that they must constantly believe that *under the form and figure of bread and wine* is very substantially and really contained *the very same Body and Blood* of our Saviour Jesus Christ, which was born of the Virgin Mary, and suffered upon the cross for our redemption."

Dr. Pusey, in a sermon preached before the University of Oxford in 1853, entitled, *The Presence of Christ in the Holy Eucharist*, quotes Tertullian as saying of Christ at the Lord's Supper—

"In the bread is understood His Body" (p. 40).

Though he *omits* to quote the well-known passage from the same author, where Tertullian more distinctly defines his meaning by teaching that "the bread which Christ gave to His disciples He made His body, by saying, 'This is my body,' *i.e., the figure of my body*" (*Adv. Marc.* iv., c. 40). So Augustino teaches—"Tho Lord hesitated not to say, 'This is my body,' when He gave *the figure of* His body" (*Contr. Adem.*, c. 12). Dr. Pusey asserts that the

* See Rubric at the end of the Communion Service.

fathers did "*not* mean figures of an absent body," though Christ's body has been in heaven ever since His ascension to glory, and explains Tertullian's expression "*in the bread is Christ's body*," by saying, "The word *in*, like the word of our Book of Homilies, '*under the form of bread and wine*,' only expresses a *Real Presence* under that outward veil" (Pusey's *Doctrine of the Real Presence*, p. 132).

As Dr. Pusey here seems to imply that the Church of England teaches this doctrine of the "REAL OBJECTIVE PRESENCE by the alleged expression in the *Book of Homilies*, "*under the form of bread and wine*," it is necessary to explain what Dr. Pusey has omitted to do. In an *advertisement* which was appended to the First Book of Homilies printed in 1547, before the doctrine of Transubstantiation had been formally repudiated by the Reformed Church of England, appeared the following sentence—

"Hereafter shall follow sermons of fasting, &c., of the due receiving of His blessed body and blood, *under the form of bread and wine*," &c.

Now this advertisement, though *forming no part of the Book of Homilies*, was repeated by succeeding printers in future editions of the First Book; but even after the *Second Book*, published in 1563, had been added, in which a Homily had been given maintaining a totally different doctrine from that which the Church of England had taught previous to the Reformation, *e.g.*, in the first part of Homily the 27th, we are taught—

"Faith is a necessary instrument in all these holy ceremonies. . . . It is well known that the meat we seek for in this supper is spiritual food, the nourishment of the soul; an invisible meat, and not bodily. . . . At Christ's table we receive not only the outward sacrament, but the spiritual also; not the figure, but the truth; not the shadow only, but the body; not to death, but to life; not to destruction, but to salvation."

It was scarcely candid, therefore, of Dr. Pusey to imply that the Book of Homilies supports his doctrine of the Real Objective Presence, because a printer's advertisement was slipped into the First Book of Homilies before the Reformation, in which Christ's body and blood are spoken of as "*under the form of bread and wine*."

I am aware that Dr. Pusey says in his *Doctrine of the Real Presence* (p. 366), that the evidence which he has given, covering 400 pages, "that the belief in the Real Presence was part of the faith of Christians from the first, is more than enough to convince one who is willing to be convinced." Nevertheless, Bishop Jewel, in his memorable challenge contained in a sermon preached at "Paules

Crosse, the socond Sondaye before Easter, in the yere of our Lord 1560," seems to be of a different opinion from Dr. Pusey, as he there says—

"If all the learned men that be alive be able to bring one sufficient sentence out of any old Catholic doctor or father, or out of any old General Council, or out of the Holy Scriptures of God, or any one example of the primitive Church, whereby it may be clearly and plainly proved that for the space of 600 years after Christ.....the people were then taught to believe that Christ's body is *really or substantially* in the sacrament, I promised that I would give over and subscribe unto him; but I am well assured that they shall never be able truly to allege one sentence, and because I know it, therefore I speak it, lest ye haply should be deceived." (Jewel's *Works*, vol. i., p. 21).

Sixty-four years after Jewel delivered his challenge, and which I believe no Papist has ever attempted to answer, Archbishop Usher published his memorable *Answer to a Challenge made by a Jesuit*, in which the Primate of Ireland adopts the same line as Jewel in contradicting the Roman doctrine on the Eucharist. Thirty years after this Albertinu's magnificent work was published, which some consider the most complete work on the Lord's Supper that has ever appeared, in which the author produced not only the full testimony of all the fathers on the doctrine of the Real Presence, but also an answer given to all the errors of the leading Roman doctors. This appeared in 1654.

Coming down to our own times, the late Dean Goode published his most valuable work on *The Nature of Christ's Presence in the Eucharist*, in 1857. Of the thousand octavo pages of this work, four hundred pages are devoted to the testimony of the fathers in favour of the doctrine maintained in the work. The doctrine maintained by Dean Goode is the complete antithesis of that advocated by Dr. Pusoy, viz., the real absence in place of the real presence; and so keenly did the latter appear to feel his defeat, that in the preface to another of his works entitled, *The Real Presence, &c., the Doctrine of the English Church*, he expresses his hope to be able to consider Dean Goode's objections to his views, "*when it shall please God to give me health.*" But though twenty-five years have elapsed since these words were written, and Dr. Pusey wrote during that interval, previous to his death in 1882, many works, engaged in many controversies, and put forth many apologies in defence of his followers, I am not aware that he ever attempted to fulfil his promise of meeting the dean's objections, but allowed judgment to go by default.

The next case is that of Dr. Vogan. In his treatise on *The True Doctrine of the Eucharist*, he endeavoured to bring matters to a practical issue by courteously inviting Dr. Pusey and Archdeacon Denison, who had been condemned by the highest spiritual court in the realm, notwithstanding Dr. Pusey's vigorous defence of his friend, to defend their interpretation of the Lord's Supper, according to Christ's words at the institution of the rite, but this invitation they did not find it convenient to accept; and we may fairly assume that their prolonged silence is a virtual acknowledgment of defeat. Dr. Vogan's work originated with some lectures delivered in Chichester Cathedral in 1849, and subsequently embodied in his volume on Eucharistic doctrine, a summary of which may be briefly expressed in his own words as follows:—

“When our Lord took bread and wine for His Holy Supper, instead of sacrificing them, and so devoting them to destruction, He blessed with thanksgiving, and He spoke of no oblation or sacrifice, but of Himself. The literal interpretation admits of no sacrifice to be offered by us in fulfilling His words that we should do it as He did, but that which is comprehended in *the sacrifice of thanksgiving*. This is *the true Eucharistic sacrifice*.”*

The treatment which Dr. Vogan received from Dr. Pusey has been described by one of the master-minds of this century. I refer to the late Bishop Thirlwall's letter to the *Times*, July 25, 1874, in which, as SENEX ANGLICANUS, he thus defines Dr. Pusey's position in relation to the doctrine of the *Real Objective Presence*—

“Three years ago Dr. Vogan published an elaborate work on ‘the doctrine of the Eucharist.’ No unprejudiced person can read it without feeling that it is a very careful and searching investigation of the subject, conducted in an excellent spirit, with an earnest desire to do the fullest justice to the opinions which he controverts, and to treat those who hold them with the greatest possible respect. The appearance of such a work, so temperate in its earnestness, so modest, so charitable, is, independently of the value of its conclusions, *a very rare and refreshing phenomenon in our controversial theological literature*. Dr. Vogan believes himself to have proved by an irresistible mass of evidence, that the doctrine of the ‘Real Objective Presence’ in the Eucharist, *taught by Dr. Pusey and his friends*, has no support either in *Holy Scripture*, or in *Catholic antiquity*: that it

* This accords with the true primitive and Catholic doctrine of sacrifice, as explained by Augustine in his great work, *De Civitate Dei*. “We ourselves,” says he, “who are His own city, are His most noble and worthy sacrifice, and it is this mystery we celebrate in our sacrifices, which are well known to the faithful, as we have already explained” (lib. xix., § 23).

is a novelty of a very recent date, the product of this nineteenth century—the consequence of a strange oversight which the author has placed in the clearest light

“Such being the character and such the main design of the work, the manner in which it has been received by the persons whose theological position it most deeply concerns is not a little remarkable. One might fancy that a word of command issuing from some invisible centre, had gone round the Ritualistic party to neglect and ignore Dr. Vogan's book, and, if possible, to bury it in contemptuous silence. The person who might most naturally have been expected to notice it in some way or other is DR. PUSEY. If Dr. Vogan's view of the true doctrine of the Eucharist is the right one, a very large part of the labours of Dr. Pusey's life has been MUCH WORSE THAN USELESS. He has, then—though with the best intentions—been a blind leader of the blind, and on this important point has misled all who relied on his authority into mischievous error. He, beyond any other man, is responsible for the evils which now afflict the Church. If his other occupations did not leave him leisure for answering Dr. Vogan—though it is difficult to conceive any occupation exceeding, or even approaching in his own view, the importance of this—he might have committed the task to one of his disciples. That none of them should have undertaken it spontaneously, is only a little less surprising than the master's silence.

“But there is something still stranger than this. Two years ago Dr. Vogan sent Dr. Pusey a copy of his book, but has never received a word of acknowledgment. Within the last three months he has applied to Dr. Pusey, both privately and publicly, in the hope of learning from him whether he had or had not correctly represented his doctrine of the ‘Real Presence,’ or, in Dr. Pusey's judgment, had fallen into any mistake in his interpretation of the words of institution.

“Dr. Pusey's first and last word in reply is that he ‘declines all controversy.’ Considering that controversy has been the chief business of his life, it is not surprising that he should be a little tired of it. But a less happy juncture for declining it could hardly be imagined. No controversy, however, was proposed to him. He was only asked for information, highly important to the cause of truth, and which would not have cost him more time than his letter to you. *The exceeding harshness of the whole proceeding, so difficult to reconcile either with charity or common courtesy, indicates that he has some strong motive for his silence.* But most people will consider it as expressive of one of two things—either that he regards Dr. Vogan's work as beneath his notice, or that he feels it to be *unanswerable*. No one who has read it will believe the possibility of the first of these alternatives. The inference I may leave to the reader. I am, Sir,

“July 25.

“SENEX ANGLICANUS.”*

* The *Times*, October 15th, 1875, contains a letter from Mr. John Thirlwall, nephew of the late Bishop of St. David's, with an account of the way in

I do not think that Dr. Pusey ever noticed this very serious episcopal reflection on his behaviour towards Dr. Vogan, any more than on the still more serious exposure which Dr. Harrison and others have made of his inaccuracies and mistakes. In the following year one of his disciples, the present Archdeacon Denison, so far noticed the subject, as to deliver his sentiments in the preface to a sermon which he had then recently preached in Mr. Bennett's parish of Frome-Selwood, in which he contended against what he called the "*persecution*" of the lawless and disobedient clergy of the present day, "the particular form" of which

"that *persecution* assumes at this time is the abstract plausible form of requiring *obedience to the law of the land*"—which he explains is "a law for stamping out the *Catholic* doctrine of the Eucharist, and for putting down Ritualism;" which he contends is enforced by "the Limited Liability *Persecution* Company, commonly called 'the Church Association,' and other abominations of a like character."

In this brief extract there are so many words employed by Archdeacon Denison in a different sense from their ordinary meaning, that it may be well to notice them. 1. He calls "*obedience*" to the law "*persecution*." Such certainly was not the way which St. Paul treated the principle, when he exhorted Christians to "obey them that have the rule over you," and declared that "the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly, and for sinners." 2. One of the many hallucinations of the present day, is the idea of Archdeacon Denison, that he and the Ritualistic party deserve the name of "*Catholic*." It can only be compared to Mormonism, or the creed of Mr. John Hampden, who asserts in similar vigorous language to that used by Archdeacon Denison,* that the earth is not round, but as flat as a plate.

The Catholicism of the Ritualistic party, about which they are which his uncle authorized him to communicate to Dr. Vogan the author's name of the letter given in the text from *Senex Anglicanus*, "He shall know who the writer was after my death."

* It would be a happy thing for all, if Archdeacon Denison could but practise the advice given by Ignatius the martyr in these words—"Pray for all men. Against their harsh words be ye conciliatory, by meekness of mind and gentleness. Against their errors be ye armed with faith. Against their fierceness be ye peaceful and quiet, and be not frightened by them. Let us be imitators of our Lord in meekness, and strive who shall more especially be injured, oppressed and defrauded." Chapter x. of Epistle either to the Ephesians or Romans. It is difficult to decide which, as the Greek and Syriac Versions differ on this point.

perpetually boasting, reminds one of the Master's saying respecting "the vain repetitions of the heathen," who "think that they shall be heard for their much speaking." For it is rejected alike by Papists and Protestants. It is not Roman Catholicism, for they reject submission to the Pope. It is not primitive Catholicism, as defined by Ignatious of Antiech, martyred at Rome A.D. 107, when he wrote in his supposed Epistle to the Smyrnæans, "Wheresoever Jesus Christ is, there is the Catholic Church." It is nearly forty years ago that the famous Count Montalembert—

"protested against the most unwarrantable and unjustifiable assumption of the name *Catholic* by people and things belonging to the actual Church of England. The attempt to steal away from us and to appropriate to the use of a fraction of the Church of England the glorious title of Catholic, is proved to be an usurpation by every monument of the past and present. I protest against it as iniquitous and absurd."

In a similar strain the learned Mr. Maskell, while declaring that "the practices and teaching" of the Ritualistic party "have no sound foundation or authority, and are nothing but inventions of an irritated ingenuity," points out that Roman Catholics cannot "regard them as being within the one true fold rather than their more Protestant brethren:" adding—

"If any thing could have been wanting to prove the hollowness of the claim of the Reformed Church to be, as she styles it, a 'branch' of the one Church, it would be this modern caricature of *Catholic* ritual and burlesque of *Catholic* practice, by some of her clergy" (*Protestant Ritualists*, pp. 7, 8).

3. Archdeacon Denison further asserts that the "law for stamping out the *Catholic* doctrine of the Eucharist" is peculiarly the work of the "Church Association," which he characteristically calls "the Limited Liability Persecution Co."

A truer idea of "Persecution" in the real sense of the term, may be obtained from the life of the saintly Archbishop Leighton, in respect to the treatment which his father received from Laud and the High Church party in the days of Charles I. "He was arrested early in 1629, hurried to a wretched cell in Newgate, low, damp, and without light, except what was admitted along with the rain from an aperture in the roof, overrun with rats and other vermin. Here he lay from Tuesday to Thursday *without food*, and for fourteen days endured solitary confinement in this miserable hole. After sixteen weeks' captivity, this aged and infirm divine was condemned to a punishment the stoutest ruffian could hardly have endured. He was sentenced to be degraded as a minister, to have his ears cut off, his nose slit, to be branded in the face, to stand in the pillory, to be whipped at a post, to pay a fine of £1000, and to suffer imprisonment till it was paid;

the which when Archbishop Laud (then Bishop of London) heard pronounced he pulled off his hat, and holding up his hands, gave thanks to God, who had given the Church victory over her enemies. (Like Pope Gregory XIII. returning thanks to God for the slaughter of thousands of French Protestants on St. Bartholomew's Day, 1572, of which the hall of entrance to the Sistine Chapel in the Vatican silently tells its dreadful tale to this day, respecting the Papal harlot "drunken with the blood of the saints.")

"And it was mercilessly inflicted. On November 29, 1629, on a cold frosty day, this aged and pious divine was stripped, and received *thirty-six lashes with a treble cord*, after which he stood during a snow storm for two and a half hours in the pillory at Westminster, was branded on one cheek with a red hot iron, had one ear cut off, and one side of his nose slit. On that day sennight, ere his sores were healed, he was taken to the pillory in Cheapside, and underwent the remainder of his sentence. He was then carried back to prison, and shut in for upwards of *ten years*, until the meeting of the Long Parliament; when released from his confinement, *he could hardly walk, see, or hear*" (Aikman's *Life of Archbishop Leighton*, p. 3). Such was the persecution which the Evangelical Dr. Leighton underwent, when Charles I. ruled the State, and the fanatical High Churchman Laud ruled the Church. Somewhat different from "the persecution," as Archdeacon Denison calls it, which the lawless Ritualist, Mr. S. F. Green, underwent for his defiance of the laws of God and man.

A Mr. George Angus, once a curate of the Church of England, but who has recently seceded to the Church of Rome, has displayed still greater ignorance on the same subject, for he not only has delivered his small charge of abuse against the Church Association by declaring that it is "the Limited Liability *Persecution* Co.," but has declared that the Bishop of Peterborough invented the term. This is one of those careless mistakes which certain controversialists are so fond of inventing, if they think they can but inflict a wound on those whom they so causelessly hate. It will be sufficient for any Christian man to know that the Bishop of Peterborough years ago wrote to the *Guardian*, to say that the word he used was "prosecution," not "persecution," as the Ritualists allege. But, as Mr. Maskell has truly observed in the work from which I have just quoted, that—

"the Ritualists are astonished to find that (Roman) Catholics do not regard them as 'a real power in the Church of England;' and have no hesitation in treating all 'efforts at unity with undisguised contempt.' I use the language of one of their chief weekly organs. The blow is perhaps a rude one; the vocabulary of abuse of those from whom the Ritualists differ—a *vocabulary far from limited*—has been put to a sharp strain in order to supply words sufficiently expressive of their disgust. But let them remember that abuse, and

especially personal abuse, is not argument. To call others bad names, and to suggest suspicion of ill motives, is no answer" (*Protestant Ritualists*, p. 9).

Commending the above to the attention of Archdeacon Denison, in reply to his oft-repeated "abuse" of the Church Association; and the account given in Lecky's *History of Europe in the Eighteenth Century*, vol. ii., pp. 577—9, for a true definition of "Persecution," such as the Evangelical party underwent at their rise during the last century; I think the distinction which Lord Oranmore has drawn in a letter to the *Daily Telegraph* between the two rival Ecclesiastical Societies is most just—

"The action of the *Church Association*," he wrote, "is only to support the legal teaching of the Church of England. The action of the *English Church Union* is to support the reintroduction of the teaching and practices of the Church of Rome."

The moderate and learned Bishop of Lincoln (Dr. Wordsworth) has very properly rebuked all these "frenzied Ritualists," as Professor Tyndall justly termed them, for their abuse of the plainest word in the English language. To term the attempt of the Church Association, first, to ascertain what the law of the Church really is on these disputed points, and then to enforce obedience to the law, "persecution," is certainly a most ludicrous instance of fanaticism. Far truer was the Bishop of Lincoln's understanding of the term "persecution," when he applied it to the lawless and disobedient clergy like Mr. Green, for their obstinate disregard to the laws of God and man. That might be termed "persecuting the Church," of which he had proved himself so unworthy a member.

I do not suppose for a moment that Dr. Pusey ever descended to the scandal of personal abuse, as many of his followers are so apt to do; nor do I forget that Dr. Pusey has publicly disclaimed being a Ritualist; but I have his own authority for saying that there is "not the *slightest differences between*" their views and his own; and the *Church Times* of June 26th, 1867, reports a speech of Dr. Pusey at the *English Church Union* to the following effect:—

"It is true that 25 years ago Dr. Newman and myself were concerned in preventing a *chasuble* from being worn. All this is perfectly true, but it was entirely *as a matter of prudence*; as a matter of faith, there is, of course, *not the slightest difference between the Ritualists and ourselves*. The sole practical difference was, that we taught through *the ear*, and the Ritualists also teach *through the eye*."

There appears to be a good deal of difference among Ritualists concerning this curious piece of ecclesiastical dress, called "a

chasuble," which I think well to notice. At the discussion in the Lower House of Convocation, February 1881, Canon Hopkins very innocently remarked, that "the meaning of a chasuble merely meant *the putting on of charity*; it had no doctrinal meaning, and they should resist all the efforts of those who attach such a meaning to it." Now although it is true enough that the word "Chasuble" is derived from the Latin *casula*, "a little cottage," and was used of old by the Roman peasant as an overcoat to keep himself dry from the rainy weather, which he pleasantly termed his "chasuble," it is notorious that the use of any particular vestment by the minister in the service of the sanctuary, as Dr. Rock, an eminent Liturgical writer in the Roman Church, observes in his *Herwigia*, p. 414, only "began to be discernible *about the close of the sixth century*;" so that the so-called "Eucharistic Vestments" have not the faintest claim to the name of "Primitive or Catholic." Hence Clement, Bishop of Alexandria in the second century, when worldly-minded Christians were beginning to show a desire for combining the vanities of coloured vestments with the profession of the Gospel, condemns expressly their adoption, declaring that they were to be "rejected as proof of a weak mind;" adding—

"For those Christians who are most faithful to their calling, simple garments of a *white colour* are most suitable to them. But *vestments like coloured flowers* are to be shunned, as suitable only to the priests of Bacchus" (*Pudag.* ii., c. 11.)

In contrast to such teaching by an eminent authority of the primitive and Catholic Church, let us hear what Dr. F. G. Lee says in the *Directorium Anglicanum*, a standard work among the Ritualists of the present day on this subject. He describes one of the garments which his party delight to wear in defiance of the law, as being made of—

"*Scarlet cloth*, lined with ermine, very rich with figures of saints, the whole vestment being covered with diaper work, fastened across the breast by a clasp called *a morse*."

Now in reply to all such heathen accessories to Eucharistic worship, every loyal Churchman will be satisfied with the report of the Royal Commissioners of 1867 to the following effect—

"We find that while these vestments are regarded by some witnesses as symbolical of doctrine, and by others as a distinctive vesture, they are by none regarded as essential, and they give grave offence to many. We are of opinion that it is expedient to restrain in the public service of the

Church all variations in respect of vesture from that which has long been the established usage of the Church."

The reply which Dr. Pusey's followers have made to this recommendation of the Royal Commissioners, is of course in direct opposition to the apostolic principle of submission to those in authority, though amongst the commissioners were to be found some of very decided Ritualistic proclivities. The Ritualists have therefore adopted the vestments in imitation of Rome, both Pagan and Papal, and especially "the chasuble," because it is supposed to represent the Saviour's purple robe, which is thus intended to give effect to the pretension that the priest officiates "in the person of Christ," at a time when, as one of the Ritualistic manuals expresses it, the people are about "to behold the same crucifixion (which was seen at Calvary) mystically performed at the hands of the priest," when the Lord's Supper is administered. Hence, there are special services for the sanctification of *the chasuble* and other vestments, in which the Trinity is invoked to bless such garments in their varied use according to the seasons of white, red, purple, green and black, after "Sarum use," or "Roman use," as the prayer is worded, "by pouring from above Thy grace upon them." It is difficult to understand, with the evidence of all Catholic antiquity being against such foolish vanities, how Dr. Pusey could have supported the address of certain Ritualistic clergy at Oxford, who some years ago memorialized Convocation in favour of *Eucharistic vestments*, by declaring that—

"The prohibition of the eastward position and the *vestments*, on the ground of doctrine reputed to be expressed by them, would be interpreted as *repudiating primitive doctrine* held and taught by the Church of England"!!!

Such is one of Dr. Pusey's reasons for upholding the theory of the so-called REAL OBJECTIVE PRESENCE. More than half a century ago, he and his friends appear to have been quite innocent of this great doctrinal error, as may be judged from the following fact. In the year 1827, Mr. Keble published the first edition of his *Christian Year*. One of the stanzas in the hymn on "Gunpowder Treason" read thus:—

"O come to our Communion Feast,
There present *in the heart*,
Not in the hands, th' Eternal Priest
Will His true self impart."

To every enlightened Christian such teaching will commend

itself, as being alike Scriptural and Apostolic, Catholic, Protestant and true. To the budding Ritualist, or the developed Romanist, it will of course appear the reverse. Hence we learn without surprise that on the publication of the *Christian Year*, the late Robert Froude, though with such moderately developed Roman proclivities as to consider the real Papists, as he calls them, "wretched Tridentines everywhere," at once took his friend to task somewhat sharply, by writing to him, "Next as to the *Christian Year*, Nov. 5, 'There present in the heart, *not in the hands*,' &c. How can we possibly know that it is true to say, '*Not in the hands*?' " (Froude's *Remains*, vol. i., p. 403).

Had Keble at *that* time held Dr. Pusey's doctrine of the REAL OBJECTIVE PRESENCE, he would have shown Froude how much he had misunderstood him, and that the word "*Not*" was to be understood in a non-natural sense, and never allowed the expression to which Froude objected to remain unaltered during the remainder of his life. After his death, however, and in all subsequent editions, the above stanza was altered thus:—

"O come to our Communion Feast,
There present *in the heart*,
As in the hands, th' Eternal Priest
Will His true self impart."

I am aware that both Dr. Pusey and Canon Liddon have endeavoured to obviate the force of such a rebuke as this posthumous change of words implies, and Dr. Pusey wrote to the *Church Quarterly Review* of July, 1878, that Keble had consented to this change, it is, to say the least, very curious that so important an alteration should not have been made during the author's lifetime; and I venture to think all unprejudiced persons will agree with the condemnation pronounced by that eminent High Churchman, the Dean of Chichester, on the subject. After remarking on Mr. Keble's "singularly weak and unfortunate production," entitled *Eucharistic Adoration*, Dean Burgon speaks of the alteration alluded to above in the following terms:—

"In common with thousands, I hold that no greater wrong was ever done to the memory of the author of the *Christian Year*, than by *tampering with his great work after his death*; and thereby making worse than nonsense one of the most faithful of his poems" (*Sermon on Romanizing within the Church of England*, p. 33).

That the Church of England knows nothing whatever about the dogma of the bread and wine at the Lord's Supper becoming

the very same body which was crucified at Calvary, is very evident from the fact that our Church teaches there are occasions when the faithful "*eat and drink the Body and Blood of our Saviour Christ*," without there being any consecration of the elements at all. The third rubric of the service for the Communion of the Sick shows this most plainly—

"If any man....do not receive the Sacrament of Christ's Body and Blood....*if he do truly repent....he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health*, although he doth not receive the Sacrament with his mouth."

It is impossible for an unprejudiced person to come to any other conclusion than that which Monsignor Capel has done in his controversy with Canon Liddon, which was carried on in the *Times*, respecting the teaching of Dr. Pusey and his school on the subject of the Lord's Supper. The Ritualists, he declared—

"teach our (Roman) doctrines of the *Real Presence, the Eucharistic Sacrifice*, and TRANSUBSTANTIATION,"

though at the same time he denied their right so to do. So on the occasion of a dignitary of the Church of Rome receiving one of the nuns from the congregation of Canon Carter, then Rector of Clewer, into communion with his Church, informed an English clergyman of the fact in these words—

"I found her," he said, "so fully advanced, that I had *nothing to teach her but the supremacy of the Pope*. She had taken the three vows of poverty, chastity and obedience; she had confessed with the most perfect regularity; she believed in the *Sacrifice of the Mass and Seven Sacraments*. All I had to teach her was *the supremacy of the Pope*."*

Such is the natural result of the teaching of the most eminent of Dr. Pusey's disciples on the subject of the Lord's Supper; the man who is unable to see in these congregations where such doctrines are taught anything than nurseries for the Church of Rome, must either be wilfully or unconsciously blind to the best interests of the Reformed Church of England, whose chief claim on the obedience of her members is that she teaches nothing but the truth as it was taught by the faithful in primitive times; and which on the subject of the Lord's Supper may be tersely expressed in the assumed words of Ignatius of Antioch—

"Wherefore," he says, "clothing yourselves with meekness, be ye re-

* For the authenticity of this anecdote, see the *Church Association Intelligencer* of Nov. 1877, p. 388.

newed in *faith*, that is *the flesh of the Lord*; and in love, that is *the blood of Jesus Christ*.”*

The root of Dr. Pusey's erroneous teaching on the Lord's Supper may be traced to his mistake that the early Christians held and taught that our Lord's words at the original institution of the rite meant some real change in the elements, which the Church of Rome has termed for the last seven centuries “TRANSUBSTANTIATION,” and which Dr. Pusey has called by the modern name of the “REAL OBJECTIVE PRESENCE,” at the same time taking care to explain that the teaching of the Canons of Trent, and the Articles of the Church of England “could be so explained as to be reconcilable one with the other;” and yet nothing can be clearer that the early Church held and taught that our Lord's words were to be understood *figuratively*, and nothing more. Let us note the testimony of four great doctors of the first three centuries after the days of the apostles.

1. Justin Martyr, who was probably born before St. John died, writes against his Jewish opponent on this wise—

“The bread of the Eucharistic was a figure which Christ the Lord commanded to be celebrated in memory of his passion.”†

2. Clement of Alexandria says—

“Faith is our food. . . . Our Lord, in the Gospel of St. John, has *by means of figures* set forth such food as this. For when He says, ‘Eat my flesh and drink my blood,’ He is evidently *allegorising* the drinkableness of faith. . . . In Scripture, wine is called a mystical *figure* of the holy blood.”‡

3. Tertullian speaks with still more distinctness on this point, for he writes—

“The bread which Christ took and distributed to His disciples, He made His body by saying, ‘This is my body,’ *i.e., the figure of my body*.”§

4. Lastly, the greatest doctor of the early Church, the pious Augustine, says in one place—

“Our Lord took and delivered to His disciples *the figure* of His body and blood.”

In another—

* Epistle to the Trallians, c. viii. Although this is one of the so-called “Ignatian Epistles,” it can scarcely have been the work of that eminent martyr; yet it expresses well the Catholic teaching of those early times, and may have been composed as early as the second century.

† Justin, *Dial cum Trypho.*, § 41.

‡ Clem. Alex., *Pædagog.*, lib. i., c. 6; ii., c. 2.

§ Tertull., *Adv. Marcion.*, lib. iv., c. 40.

"The Lord hesitated not to say, 'This is my body,' when He gave a *sign* of His body."*

The testimony of Augustine respecting the *figurative* interpretation of our Lord's words, is of peculiar value, as expressing the opinion of the greatest doctor of the Church since the days of St. Paul, according to the universal recognition of all parties in all ages and all climes, whether Protestants or Papists, Natives or Foreigners, as well as the three great sub-divisions of the Catholic world—Primitive, Roman, with their imitators in England, or Greek. And I cannot help thinking that Dr. Pusey made a deplorable mistake in his treatment of that eminent and saintly man, just as he has done to Hooker in an instance already mentioned. Thus, although Dr. Pusey has allotted no less than 400 pages of *Testimony to the Belief in the Real Presence*, in his work on that subject, he has omitted to notice some of Augustine's rules for the rightful interpretation of Holy Scripture. Thus he says in one of his Epistles to Evodius, Bishop of Uzala—

"Nor may it be denied that sometimes the thing which signifies, receives the name of that thing which it signifies Thus the rock is called *Christ*, because it signifies *Christ*."

In another of his works Augustine says—

"A thing which is a sign, is accustomed to be called by the name of the thing which it signifies; as it is written, 'The seven ears are seven years,' for he did not say they signify seven years; and many things of this kind. Hence there is that which is said, *the Rock was Christ*. For he did not say the Rock signified Christ, but, as it were, was this very thing; though, indeed, *it was not this in substance, but in signification*."†

Dr. Pusey has, I believe, failed to notice another passage of St. Augustine, which seems to militate against his opinion respecting Augustine's teaching on what is *figurative* in Scripture. He says—

"If a form of speech is preceptive, forbidding either a disgraceful thing or a crime, or to forbid what is useful or beneficent, it is *figurative*. 'Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you.' He seems to command a disgraceful thing or a crime, therefore it is *figurative*, commanding us to communicate in the passion of the Lord, and sweetly and profitably to treasure up in our memory that His flesh was crucified and wounded for us."‡

I must not omit to notice that Dr. Pusey, in his *Doctrine of the Real Presence*, says—

* Augustine in Psalm iii. ; and *Contr. Ademais*, c. 12.

† Augustine, *Quæst. in Levit.*, c. iii.

‡ Augustine, *De Doctr. Christ.*, lib. iii., c. 16.

"I have now gone through every writer, who in his extant works speaks of the Holy Eucharist, from the time when St. John the Evangelist was translated to his Lord to the date of the fourth General Council, A.D. 451—a period of three and a half centuries. *I have suppressed nothing ; I have not knowingly omitted any thing ;* I have given every passage as far as in me lay, with so much of the context as was necessary for the clear exhibition of its meaning" (p. 715).

As Dr. Pusey has consumed 400 pages on this portion of his work, it is singular, to say the least of it, that he should have *omitted* to notice what Augustine has said in the passage quoted above, inasmuch as his treatise *De Doctr. Christ.* may be said to contain the nearest approach we have in the early Church to a system of Biblical interpretation. Others have taken a severer view of Dr. Pusey's view in this matter. Dr. Harrison, the learned Vicar of Fenwick, who has in various works most carefully, and I may add almost exhaustively, examined Dr. Pusey's teaching on the doctrine of the Lord's Supper, says in reference to his boast of having "suppressed nothing, and not knowingly omitted anything"—"Whoever accepts these statements for truth is grossly deceived, whether Dr. Pusey intended it or not." Further on, Dr. Harrison observes—

"This is the place to notice how completely Dr. Pusey has misrepresented the teaching of Augustine, by assigning to him what he never said, and by *omitting* what he really did say. Dr. Pusey states, 'St. Augustine says again, 'Receive ye that *in* the bread which hung on the cross ; receive ye that *in* the cup which flowed from the side.' St. Augustine again, as quoted in the *Sentences of Prosper*, 'We drink His blood *under* the flavour of wine' (p. 132). Dr. Pusey almost invariably gives chapter and verse for his quotations ; *but for the first of these he has given no reference, and the sentence is not found in the writings of Augustine.* Paschasius, however, uses the words as those of Augustine, in his heretical treatise, *On the Body and Blood of Christ*. He probably quoted from memory, which was more convenient than accurate. Dr. Pusey assigns the other passage to the *Sentences of Prosper*, but it cannot be found there. The words are, in fact, those of Lanfranc, Archbishop of Canterbury, the hot defender of the heresy of Paschasius, and the opponent of Berengar, who held the orthodox faith. He had cited several important passages from Augustine, the last of which is, 'As the Sacrament of the body of Christ, after a certain manner, is the body of Christ ; and the Sacrament of the blood of Christ, after a certain manner, is the blood of Christ ; so the sacrament of faith is faith.' To this Lanfranc gives the following answer (the words in italics form the part which Dr. Pusey has assigned to St. Augustine): 'The Sacrament of the body of Christ is His flesh, as far as it has respect to that

which was on the cross, the Lord Christ Himself having been sacrificed, which flesh we receive in the Sacrament concealed in the form of bread, and we drink His blood under the form and flavour of wine' (*De Eucharist Sacra. Bib. Mag. Vet. Patr.*, tom xi., p. 342).” *

It is painful to reflect, that Dr. Harrison has added to the above statement the very serious charges of “Dr. Pusey’s inaccuracy of quotation, mistranslations, and extreme unfairness in his treatment of the testimony of the fathers;” and that Dr. Pusey has allowed them to remain unanswered and uncontradicted. Nor does Dr. Harrison stand alone in this opinion. An able reviewer of Dr. Harrison’s *Answer to Dr. Pusey’s Challenge respecting the Doctrine of the Real Presence* in the *Christian Advocate*, observes with great force—

“We believe that the authority of the fathers is on the side of the evangelical view of the Sacraments, as firmly as we believe that view, and that view alone, to be in accordance with the Word of God.... Are the quotations made by Dr. Pusey trustworthy, and do they fairly represent the true opinion of Christian antiquity on the subject of the Sacrament? It is very difficult to conceive that this question can truly be answered in the negative. Misrepresentation of authorities is the gravest offence of which a controversialist can be guilty. Dr. Pusey’s high position in the University of Oxford, and the confidence placed in his personal character, alike render the supposition one which the mind shrinks from entertaining; nevertheless, this evidence is at hand, and it compels us to answer the question in the negative. The quotations of Dr. Pusey are not trustworthy.... Whether it is from quoting, in some cases at all events, second hand, without personally submitting the quotation to verification; whether it is that the work of extracting the passages for his catena has been entrusted to others, we are unable to say. But the fact appears indisputable, and Dr. Harrison’s bulky volumes teem with evidence of it. Hence we are compelled to admit, that the real testimony of the fathers on the doctrine of the Lord’s Supper is conclusively against Dr. Pusey, notwithstanding that every leaf of his 400 pages of extracts is conspicuously headed, ‘*Testimony to the belief in the Real Presence in the early Church.*’ For the assumption once made is intrinsically of as much value as repeated 10,000 times; and this frequent repetition of the same errors reminds us of the Master’s saying in regard to certain heathen of old, who were in the habit of doing the same thing, and who thought they would ‘be heard for their much speaking.’” †

* *The Fathers versus Dr. Pusey; An Exposure of his Unfair Treatment of their Evidence on the Doctrine of the Real Presence*; by John Harrison, D.D., Vicar of Fenwick; pp. 12—14, 47, 48.

† Extraordinary, as it may appear, the Bishop of Winchester is reported by the *Guardian* to have stated in Convocation last February (1881), that

Whatever, therefore, we may think of Dr. Pusey's mode of arguing on his favourite hobby of what he terms "the Real Objective Presence," and it is only a mere matter of logomachy to attempt to distinguish it between that and the fully developed doctrine of Rome called "Transubstantiation," it is an unquestioned fact that the doctrine, for which Dr. Pusey and his allies are now so vigorously contending, *is the same in every point of view with that for which our "noble army of Martyrs" in the sixteenth century, both clergy and laity, cheerfully went to the stake, sooner than teach or allow our Church to hold, like those of old who conquered Satan "by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death."** And I much regret to be obliged to state my firm belief that Dr. Pusey, and all who agree with him on the doctrine of the Lord's Supper, like Canon Carter, or Mr. Gerard Cobb, or Dr. Littledale,† are guilty of that heresy, which the Church of England has authoritatively and sternly condemned as "IDOLATRY TO BE ABHORRED BY ALL FAITHFUL CHRISTIANS."

the doctrine of "Transubstantiation belonged to a philosophy, which he neither understood nor believed; he thought the Church of England ought to comprehend within itself persons *holding even that doctrine*, though her clergy may not teach it." But the drift Romewards, which Dr. Pusey has so largely helped on during the last forty years, must bear the necessary fruit, when the bishops extend their lax tolerance to such fatal errors as is involved in the doctrine of Transubstantiation.

* Rev. xii. 11.

† I have already noticed respecting the doctrine of the Lord's Supper, that Canon Carter says "there is *no difference* at all between us and the Church of Rome." Mr. Cobb declares that "the Church of England holds *precisely* the same view of the Lord's Supper as the Church of Rome;" and Dr. Littledale, in his tract *On the Real Presence*, affirms that "In the Holy Communion, after consecration, the body and blood of our Lord Jesus Christ are that *same body and blood* which were conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, and ascended into heaven. *This is the doctrine of the Real Presence.*" Hence, says Monsignor Capel, "The Ritualists teach our (Roman) doctrines of the Real Presence, the Eucharistic Sacrifice, and TRANSUBSTANTIATION." Hence, Dr. Littledale himself acknowledges that the religion taught by the Ritualists is as different as that taught by the Evangelicals, as Moham-medanism differs from Judaism.

BAPTISM.

THE differences between the late Dr. Pusey's teaching on the subject of Baptism and that of the Evangelical school, are fully as great as those relating to the doctrine of the Lord's Supper. At the latter, those who agree with Dr. Pusey contend that the minister who consecrates the bread and wine possesses a magician's power of changing those elements into the same identical body of our Lord Jesus Christ, which was born of the "blessed" Mary, and died on the cross at Calvary. That this doctrine is "substantially" and "precisely" the same as that taught by the Church of Rome, we have already seen to be admitted by Romanists and Ritualists alike (*e.g.*, Monsignor Capel and Canon Carter); and such teaching the Church of England has authoritatively pronounced, in accordance with the primitive and Catholic faith, "Idolatry, to be abhorred by all faithful Christians."

So on the doctrine of BAPTISM, the Evangelical system plainly distinguishes between the Scriptural *rite*, when admitting children of Christian parents into covenant with God in the name of Father, Son and Holy Ghost, and the *new birth*, which is variously described in God's word as the being "born of the Spirit," or being "born again," or being "born from above,"* or being "converted," or "repentance," all of which terms imply a thorough change of heart from our natural state of being "dead in trespasses and in sins," to that state of grace, which St. Paul describes under the term of knowing "the truth as it is in Jesus." And this great change may take place, as Mr. Gorham pointed out in his memorable contest with the Bishop of Exeter, either *before, during, or after the rite* of Baptism. For the manner and way of the Spirit's operation and entering into the soul, whether of man or child, is like a mystery hidden in

* No one who has the faintest idea of "the truth as it is in Jesus," would apply these terms to Baptism; they belong exclusively to the fundamental doctrine of the Christian religion, *viz.*, the personal conversion of every penitent sinner to God. Nothing more clearly discloses the great gulf between the Evangelical and the Sacerdotal or Ritualistic systems, than the way in which the third chapter of St. John's Gospel is explained by the two parties.

darkness, and who can unveil it? As the dew falls from heaven in the stillness of the night, when no rushing storm is heard, or no tempest bursts on the ear, nevertheless in the morning at sunrise it is seen hanging like pearls upon the leaves, and we wonder whence it came and who hath begotten it! So is the way of the Spirit in the conversion, or new birth, of the soul of every awakened penitent sinner: to the spirit of such hath this testimony been borne, that God hath given unto him eternal life, and this life is in His Son. Those who have experienced what the apostle calls the internal testimony of the Spirit, "which beareth witness with our spirit that we are the children of God," well know by happy experience that this is true.

Now the system advocated by Dr. Pusey and the Ritualistic party is entirely different from the above. They have invented the system of what they call "Sacramental Grace," which is not to be found in Scripture, and consequently, as the Church of England authoritatively declares, is "not to be believed by any man." For under this fatally erroneous system Baptism is made to take the place of the new birth, or the conversion of the heart to God: thereby attempting to exalt the baptizing minister, as one of the Sacerdotal party profanely expressed it, "*almost to a level with God!*"

Dr. Pusey, in a pamphlet published in defence of Mr. Green, and ushered into the world by the crooked name of "UNLAW," in which he concentrated his dislike and repudiation of the Judicial Committee of the Privy Council, though he very properly avoided the railing language which many of his followers adopt in speaking of the advisers of the sovereign, whom every beneficed clergyman has sworn most solemnly to recognise as the supreme governor of the Church "in all *spiritual* causes,"*—nevertheless, Dr. Pusey thought it becom-

* In Collier's *Church History*, part 2, book 2, vol. iv., p. 258, Straker's edition, there is given an excellent discourse, taken by Collier from the State Paper Office, written in the reign of Charles II., "concerning his Majesty's Supreme Power Ecclesiastical, established by the laws of this kingdom, at the present time in their full force and vigour." In this paper it is unanswerably proved that when the Convocation of 1531 tried to shuffle off acknowledging the supremacy of the crown, by the haggling sentence, "as far as allowed by the law of Christ," in order to escape the *præmunire* with which they were threatened, three years later they even gave this up, as it was offensive to the king, and acknowledged his supreme headship in 1534, just as they had acknowledged the headship of the Pope previous to the Reformation (see Archbishop Parker's *Antiq. Briton*, p. 326). This was confirmed by Act of Parliament two years afterwards; which gave all the power which up to the time of the Reformation had been usurped by the Pope,

ing, as an aged man and professed minister of the Church of England, to write of the Judicial Committee of the Privy Council, which, happily for the cause of Evangelical truth and the Reformed Church, advised the sovereign to rule as Supreme Ordinary in favour of Mr. Gorham and against Bishop Phillpotts, in the following way—

“The judges knew nothing of theology, and for fear of driving out of the Church a body (referring to the Evangelical body), *hardly any one of whom agreed with Mr. Gorham*, persuaded themselves that the most naked Zwinglianism was compatible with a Baptismal service, which thanks God for regenerating each baptized child one by one.”

Further on Dr. Pusey adds—

“The judges had just shown themselves as ignorant of Baptism, upon which they had been called upon to pronounce, as if they had never been baptized themselves, or had never learned their Catechism. *But policy has no rules except to gain its end.*”

I had the privilege of knowing Mr. Gorham personally. I was with him at Torquay during his examination by the Bishop of Exeter, and when he was in communication with the chiefs of the Evangelical party, with whom I have had the happiness of friendship during the last 45 years, and I can confidently say that Dr. Pusey is mistaken in his assertion that “hardly any one” of the Evangelicals “agreed with Mr. Gorham.” On pointing this out to Dr. Pusey, he was pleased to write to me two letters, dated Feb. 26th, and Nov. 5, 1881, from which I make the following extracts—

“My dear Mr. Savile,—Thank you for your courteous letter. It opens to me *another mistake of mine*. As I could not hinder the line which Bishop

and submitted to by the unreformed Church of England, to the sovereign, as part of the rights and power of the crown, “in all spiritual or ecclesiastical causes,” so that it was something worse than a delusion on the part of Dr. Pusey and the Ritualists in general to deny, resist and revile the supremacy of the crown in the way they have attempted to do. Some Ritualists and some Papists are never weary of reviling the character of Henry VIII. to the utmost extent of their vocabulary, which is “far from being a limited one;” and yet, to use the language of Dr. Littledale against our Protestant martyrs who were put to death by “bloody” Queen Mary, he was “an angel of light” as compared with one of his contemporaries. Pope Alexander VI. (Borgia), who died six years before Henry ascended the throne, is admitted by all Roman Catholic authorities to have been one of the vilest miscreants that ever disgraced human nature; nevertheless, the Church of Rome authoritatively recognizes him as one of the “infallible” Vicars of Jesus Christ! For the character of many of these monstrously wicked Popes, see my work on *Fulfilled Prophecy*, pp. 196—203.

Phillpotts took, I hoped to contract his opposition to what I thought was peculiar to Mr. Gorham, which was the doctrine of Zwingle, as distinct from that of Calvin . . . I belong to no party, and regret of course any undutiful language or any unkind language, which any may use.* I commend myself to your prayers. Yours very faithfully in C. J., E. B. Pusey."

I am afraid my old college tutor, the present Bishop of Winchester, for whom I entertain a sincere and affectionate respect, is of the same opinion with Dr. Pusey, respecting the views of the Evangelical body on the subject of Baptism, as in his *Pastoral*, published about six years ago, he declared that—

"The doctrine of the English Reformation could scarcely have been more emphatically denied that it was by Mr. Gorham."

I venture, therefore, to adduce the following evidence to show that such is not the opinion of the most learned among the High Church party, as it is assuredly in direct opposition to the teaching of the Evangelical party throughout the world, ever since the revival of Evangelical truth in the middle of the last century.

The Rev. W. Maskell, Chaplain to the Bishop of Exeter, and present during the time when the bishop took the unusual step of examining an elderly presbyter of his own diocese, whom he had admitted a few years before without an examination, and who proved himself more than a match for the bishop in learning, as he was superior to him in his grasp of Evangelical truth, besides expressing his opinion in private to this effect, and comparing the latter to a shuttlecock in the hands of the former, declares in his *Second Letter on the Present Position of the High Church Party*, that—

"The real spirit and intention of the Reformed Church of England are taught by the Evangelical party *as truly* as by ourselves;" or, as he says in another place, "*rather than ourselves*" (pp. 11, 56).

* The language to which Dr. Pusey refers was that used by an extreme Ritualistic clergyman of Lambeth. A correspondence had taken place between us, which I thought right to publish, and to send a copy to Dr. Pusey. The reader may judge of its nature and the style in use by some extreme men professing to be ministers of Christ, when I mention that of the many letters of sympathy which I received when the correspondence was published, one of them was to this effect: "I saw a notice of the correspondence between yourself and Dr. L., and blush that a clergyman, who is supposed to be a gentleman, should have descended to such low scurrility as the latter has indulged in." The writer of this is a gentleman and lay Ritualist, who once held the office of churchwarden to Mr. Bennett of Frome, when Vicar of St. Paul's, Knightsbridge.

Mr. Maskell also quoted Mr. Dodsworth as virtually agreeing with him on the doctrine taught by the Reformed Church of England respecting the Baptismal Regeneration. Still more decisive is the opinion of the late Canon Mozley, Regius Professor of Divinity at Oxford, a distinguished High Churchman, who was never led into the pitfall of Romanism, and who clearly teaches, in his *Primitive Doctrine of Baptismal Regeneration*, differently from Dr. Pusey, when he says—

“Regeneration properly means a total change of heart and life, and that it is by no means tied to the rite of Baptism . . . The term Regeneration does not mean in St. Augustine, any more than it does in Scripture, a mere capacity for goodness and holiness, but goodness and holiness itself. And Baptismal Regeneration has with him the meaning which follows immediately and necessarily from this sense of the term Regeneration. It is not a literal assertion that Regeneration has taken place in all the baptized, for that would be *plainly contrary to facts*; but an *hypothetical* one, a presumption made about the whole body of the baptized, that they are holy men and saints” (p. 114).

And so Bishop Ryle, of Liverpool, in his *Guide to Churchmen about Baptism and Regeneration*, says—

“I believe that according to Scripture, Regeneration is that *great change of heart* and character which is absolutely needful to man’s salvation. Sometimes it is called *conversion*; sometimes *being renewed*, &c. All these expressions describe that mighty, radical change of nature, which it is the special office of the Holy Ghost to give, and without which no one can be saved” (p. 4).

Dr. Pusey appears to judge the doctrine respecting Christian Baptism under a totally different aspect, inasmuch as many years ago he wrote to his diocesan, declaring that—

“The Church has no second Baptism to give, and so she cannot pronounce him who sins after Baptism altogether free from his past sins. There are but *two periods* of absolute cleansing, *Baptism* and the Day of Judgment” (Pusey’s *Letter to the Bishop of Oxford*, p. 4).

Such teaching appears to coincide with the heresy which began to prevail in the fourth century, when that fatal step was taken of amalgamating decaying heathenism with nominal Christianity, and which has been productive of such evil to the spiritual welfare of the Church. This heresy caused men to delay Baptism until the last moment, as is said to have been the case with the Emperor Constantine, under the sad delusion that salvation was then certain to the dying sinner. Hence one of Dr. Pusey’s earliest disciples,

the late Professor Sewell, a leader amongst the Tractarian party, in his *Christian Morals*, says—

“I will suggest the consideration of the vastness of the power claimed by the Church—a power which places it *almost on a level with God Himself*—the power of forgiving sins by wiping them out in *Baptism*, and of transferring souls *from hell to heaven*, without admitting the least doubt of it” (p. 247).

It is remarkable that some Ritualists of the present day appear to despise the teaching of Dr. Pusey on the subject of Baptism, judging from the papers which the party circulated during the Twelve Days’ Mission in London, during the year 1869, entitled, *Books for the Young*, in which the following doctrine is taught:—

“*Absolution is like a second Baptism: when you have received it with your heart, you are as pure and spotless as the day on which you were baptized.*”

Which now are we to believe, the master or the disciples? Dr. Pusey, who disclaims the name of Ritualist, or those who have made themselves prominent among that lawless and disobedient party in the present day? Those who believe with the one that “the Church has no second Baptism to give,” and has only “two periods of absolute cleansing, Baptism and the Day of Judgment;” or with the other, that “Absolution is like a second Baptism,” by which the sinner is made “as pure and spotless as on his baptismal day?” The faithful in the Church of England will have no difficulty in rejecting both, as eminently unsafe guides and unsound teachers, who appear to be virtually unacquainted with our blessed Lord’s solemn warning and declaration, “Except a man be born from above, he cannot see the kingdom of God.”

This is the sum and substance of all Evangelical teaching. This is what Bishop Phillpotts rejected Mr. Gorham for teaching; and this is what, when the matter came to trial, the law of the Church, in accordance with the laws of God and man, proved Mr. Gorham to be right, and the Bishop of Exeter wrong. I am aware that Dr. Pusey, in his work on “UNLAW,” denies all this. But the inexorable logic of facts is against him; and I trust the time will come when he may have grace to own the same.* At present, he contents himself with the unbecoming sneer that—

“The judges knew nothing of theology,” and “showed themselves as

* This was written, of course, before Dr. Pusey’s death; but I fear there is no reason to think that his eyes were open to the truth on this subject.

ignorant of the doctrine of Baptism as if they had never been baptized themselves."

And yet there were some great names amongst the judges, who had in no wise identified themselves with the Evangelical party. For example, Dr. Lushington, one of the judges, who advised the Supreme Ordinary on the verdict of the Church in the Gorham "heresy," was one of the most distinguished ecclesiastical lawyers of this century, and had held the office of Dean of the Court of Arches for many years, a spiritual office of great importance in the avowed estimation of Dr. Pusey's party, *whenever a judgment happens to be on their side*. Dr. Lushington* appears to have had no difficulty in deciding on behalf of Mr. Gorham. Moreover, the two Archbishops of Canterbury and York, together with the Bishop of London, although not judges, were invited to give their advice, "by special command of Her Majesty;" and hence the judgment states—

"We have the satisfaction of being authorised to state that the Most Reverend Prelates, *the Archbishops of Canterbury and York, after perusing copies of our judgment, have expressed their approbation thereof*. The Right Rev. the Lord Bishop of London does not concur therein." †

Although it has been publicly stated that the Bishop of London did

* Dr. Lushington was also one of the judges or assessors to the Archbishop of Canterbury, when Archdeacon Denison was condemned for teaching doctrines contrary to those of the Church of England.

† A retired vicar writes me word, that he knows positively that Bishop Blomfield, in the Council Room, when Lord Longdale delivered the judgment on the Gorham case, gave his vote *first for Gorham, and then withdrew it* on the same day! In the *Chronicle of Convocation* for 1876, p. 322, the late Archbishop of Canterbury is reported to have said that "the general impression which I have received from many persons of influence and importance connected with the decision in the Gorham case, is that Archbishop SUMNER was the author of the judgment." A remarkable instance of the uncertainty about such judgments has recently come to light in the third volume of the *Life of Bishop Wilberforce*, who was so often in the habit of entering in his private diary rash thoughts, without ever for a moment, as we must suppose, imagining they would ever see the light. Yet his son and biographer quotes from his private diary the bishop's version of one of the many judgments in the Mackonochie case, delivered Jan. 23, 1868—"I hear the lawyers were two and two; the Archbishop of York gave the casting vote." To this rash piece of episcopal gossip the Archbishop of York writes to the *Times* to say—"As there were six members present and able to vote, *this could not be true*; and I am able to assure you that *there is no foundation for the words, whether to this or any other judgment*."

at first agree with the judgment, and at the last moment withdrew his approval, and refused to concur with his ecclesiastical superiors, it may have been the cause of encouraging Dr. Pusey to take the strong step of declaring that this judgment of the Supreme Ordinary of the Church, with the concurrence of the two Archbishops of the Anglican Church, was "A DENIAL OF AN ARTICLE OF THE FAITH." Dr. Pusey was engaged in many controversies during his long life, and did many unwise acts, but it may be doubted whether he ever committed himself in so monstrous a way as on this occasion. It is more than sufficient to deprive him of all respect as a sound teacher of doctrine in the Reformed Church of England; for Dr. Pusey did not claim, like the predicted "Man of Sin," the gift of infallibility; and even if he did, his teaching must be tested, as the inspired writer tells us "the noble Bereans" tested that of St. Paul, for which they were so highly commended, viz., by an appeal to the infallible word of truth. So must we test Dr. Pusey's doctrinal teaching by a reference to the same source, and in so doing we are compelled to declare his assertion that the "Gorham judgment" was "a denial of an Article of the Faith" is contrary to the truth. Dr. Pusey must have known that if the judgment of the Supreme Ordinary had been that the new birth is necessarily tied to Baptism, it would have split the Church of England—it would have driven out, perhaps, 5000 of the Evangelical ministers of the Church, just as the fatal Act of the High Church party in the days of Charles II. drove out 2000 of the holiest and best of the clergy on that memorable occasion; and the result of which has been the loss of half the population to the Protestant Church of England.

Hence the judgment in the Gorham case is one which may be cordially accepted by every faithful and loyal member of our Church; and is far more worthy of attention than anything which has been said against it, as the following extract from the report of the judgment will show:—

"In the examination of this case we have not relied upon the doctrinal opinions of any of the eminent writers, by whose piety, learning, and ability the Church of England has been distinguished; but it appears that opinions which we cannot in any important particular distinguish from those entertained by Mr. Gorham, have been propounded and maintained without censure or reproach, by many eminent illustrious prelates and divines, who have adorned the Church from the time when the Articles were first established. We do not affirm that the doctrines and opinions of Jewel, Hooker, Usher, Jeremy Taylor, &c., can be received as evidence of the doctrine of the Church of England, but their conduct, unblamed and

unquestioned as it was, proves at least the liberty which has been allowed of maintaining such doctrine."

To show the rashness of Dr. Pusey's assertion, that scarcely any of the Evangelical party agreed with Mr. Gorham on the Baptism controversy, I quote with satisfaction an account, given in the *Record* of Nov. 20, 1882, of a discussion, which recently took place at the *Cambridge Church Society*, the subject being "The Grace of Holy Baptism." Canon Churton, Examining Chaplain to the Bishop of St. Albans, pronounced Dr. Pusey to be "*the best exponent of the true baptismal theory.*" I am afraid Mr. Churton must have been ignorant of what Dr. Pusey taught on the subject of Baptism. Dr. Pusey's theory of Baptism was that "the Church cannot pronounce him who sins *after Baptism*," as free from sin as if committed *before Baptism*;" and the Archbishops of Canterbury and York were guilty of denying "an Article of Faith," because they pronounced in favour of "the Gorham judgment." This clearly proves Dr. Pusey to be any thing but a sound teacher, or "the best exponent of the true baptismal theory!"

At the discussion, two of the Evangelical clergy well supported the cause of Scriptural truth on the subject of Baptism. Mr. Moule, Master of Ridley Hall, proved that the only admissible view of harmonizing the teaching of the infallible Word of God and the language of the Book of Common Prayer, was the hypothetical view advocated by the High Church Canon Mozley, which I have already given; and he is said to have surprised some of the members of the *Cambridge Church Society* by producing strong testimonies in behalf of this view, from such well-known High Church authorities as Hammond and Jeremy Taylor.

The Rev. H. W. Webb-Peploe, Vicar of St. Paul's, Onslow Gardens, who was present as a visitor, did good service on behalf of Evangelical truth, by showing that the beginning of the soul's life is *not* assigned (as one speaker had maintained, according to the usual Ritualistic theory) by Scripture to *Baptism*, but to *faith in the Word of God*. And no one who comprehends the teaching of our Lord in His interview with Nicodemus, or what the apostle calls "the truth as it is in Jesus," can believe or teach otherwise.

In the years 1850 and 1851, some pamphlets were published by three clergymen: the Revs. T. Allies, W. Dodsworth, and W. Maskell, all of whom subsequently went over to the Church of Rome. They all alike condemned the doctrine of the Royal Supremacy, though each one admitted it was the true doctrine of

the Reformed Church of England, advocating in its stead that the supremacy in all spiritual causes should be conceded to a foreigner, the Pope or Bishop of Rome, conveniently forgetting that the Church to which they had so long belonged, and which, without boasting, we may pronounce the fairest and largest branch of Christ's Catholic Church on earth, has authoritatively pronounced by her spirituality, *i.e.*, the Convocation, that this Bishop of Rome is "that MAN OF SIN" foretold by St. Paul in 2 Thessalonians, chapter ii.; and therefore any one joining her communion is guilty of the heinous sin of apostasy, so sternly condemned by the apostles Peter, Paul, and John. The proof of the Church of Rome being "Babylon the Great" of the Apocalypse, is as clear and decisive as the proofs of Jesus Christ being the true Messiah. And this Bishop Wordsworth in his able works on the subject has exhaustively proved to be the case.

On the subject of the Baptismal controversy, Mr. Dodsworth declared that—

"Having had the advantage of hearing the arguments in the Judicial Committee of the Privy Council in the late Gorham case, I cannot *now* feel certain that the Reformers did not *intend* to leave baptismal regeneration *an open question*" (Dodsworth, *House Divided against Itself*, p. 20).

Mr. Maskell speaks in still clearer language, as already noticed, when he justly concluded that—

"The real spirit and intention of the Reformed Church of England are taught by the *Evangelical party* as truly as by ourselves"—perhaps, "rather than by ourselves" (Maskell's *Second Letter on the Present Position of the High Church Party*, pp. 11, 56).

I remember on the occasion of "the Gorham judgment," the late Archdeacon Bartholomew endeavoured to persuade the clergy of Barnstaple to petition the Crown to allow Convocation to "declare what is the faith of the Church," and to thank the Bishops of London and Exeter for their share in the matter. Happily for the good of the Church, nothing came of this most unwise proposal. "The faith of the Church" had been settled long ago, and Convocation was not qualified in any way to decide judicially on the subject, as the sovereign, "supreme in all spiritual causes," was; and every sound and faithful Churchman was quite satisfied that justice had been done in that celebrated case.

As for thanking the Bishop of London for his opposition to the opinion of all the rest of the Court—the Archbishops and the

ecclesiastical lawyers, who assisted in the case—it was simply preposterous, as I pointed out to the archdeacon at the time. And still more preposterous was it to thank the late Bishop of Exeter, for as cruel an act of oppression as was ever committed by any bishop of the Reformed Church of England since the days of Laud. Bishop Phillpotts adopted a course unknown in any other diocese of examining and rejecting Mr. Gorham, a clergyman at the time of nearly forty years' standing in the ministry, of distinguished talents very superior to those of his diocesan, and of unimpeached character, when about to be translated by the favour of the Crown to a new sphere of labour, though he had admitted him to his diocese, and allowed him to remain undisturbed in possession of another benefice; when, as the published correspondence subsequently proved, he had long suspected Mr. Gorham of holding doctrines which he declared were "contrary to (what he called) the doctrines of the Church of England." Just as St. Paul was accused by the Sacerdotal party of his day of teaching "the way which they (the enemies of the truth) called heresy."

An event which took place at the time, proved there was no unwillingness on the part of Bishop Phillpotts to avail himself of the law for the purpose of harassing one of the aged clergy of the diocese, whom he happened to dislike. For on one occasion Bishop Phillpotts commenced proceedings against Mr. Gorham *for the great sin of omitting the Lord's Prayer* in the service for Churching of Women! But the *animus* was so transparent, that even the bishop's nominees were obliged to admit there was no case—which broke down so completely, as to bring no small amount of discredit to the bishop himself. I was for many years, both as a curate and a beneficed clergyman, under Bishop Phillpotts, and like every one else heard of many questionable acts committed by him during his long episcopate; but, perhaps, the worst of all was his conduct towards Mr. Gorham, on the one hand, and on the other his attempt at "excommunicating" the Archbishop of Canterbury for obeying the law as ruled by the Supreme Ordinary, thus endeavouring to exalt himself, like the predicted "Man of Sin," above the laws of God and man.*

* As a specimen of Bishop Phillpotts' partiality towards different parties in the Church of England, when Vicar of Okehampton, I had occasion to nominate a clergyman of another diocese as my curate, and was refused point blank by the bishop on that ground alone. Yet this pretended protector of the curates of his diocese had no hesitation in bringing into

JUSTIFICATION BY FAITH.

THE doctrine of Justification by Faith is the very essence of apostolic preaching. It is the whole burden of the Pauline Epistles. Good works have their proper place in the economy of grace; but we know from the New Testament it is not as the cause, but as the result and evidence of justification. Nothing can be plainer than St. Paul's declaration, "By the deeds of the law shall no flesh living be justified." To eliminate the doctrine of Justification by Faith only from St. Paul's writings, would be as subversive of their whole tenour and teaching, as an attempt to study the drama of Hamlet with the part of Hamlet left out. And yet the Tractarian-Ritualists, who profess a sort of hazy belief in the infallible Word of God, declared in one of their early periodicals that the doctrine of Justification by Faith is—

"Radically and fundamentally monstrous, immoral, heretical and anti-christian!" (*British Critic*, No. lxii., p. 446).

Now Dr. Pusey, while avoiding such coarse and profane language as the writer in the *British Critic* uses, appears to be as dark on what the infallible Word of God declares to be the truth in respect to the doctrine of Justification, as the writer himself. Hence Dr. Pusey writes as follows:—

"We have been wont to dwell with pleasure on the amount of faith which we confess in common with the Roman Church....I believe that we have the same doctrine of grace and of justification. There is not one statement in the elaborate chapters on justification in the Council of Trent which any of us could fail of receiving; nor is there one of their anathemas on the subject which in the least rejects any statement of the Church of England" (Pusey's *Eirenicon*, pp. 18, 19).

Let us see how far this is true according to the plain meaning of words in the English language, as authoritatively spoken by the Churches of England and Rome.

the diocese a stranger of the name of Freeman, whom he gradually made Vicar of Thorverton, Canon of the Cathedral, and Archdeacon of Exeter—to the injury of the clergy of the diocese, the discredit of his own professed rule, and the shame of the law, which in these days of reform could allow such a pluralist to exist in the Church!

The *Church of England* in her *Articles*, teaches on the doctrine of Justification as follows:—

“We are accounted righteous before God, *only* for the merit of our Lord and Saviour Jesus Christ by faith, and not for our works or deservings: wherefore that we are *justified by faith only*, is a most wholesome doctrine, and very full of comfort” (Art. xi).

The *Church of Rome* in her Tridentine decrees, explains her view of the doctrine of Justification as follows:—

“Whoever shall affirm that a sinner is *justified by faith only*, let him be *anathema*” (Council of Trent, Sess. vi., Canon 2).

For Dr. Pusey or any one else to assert that the Churches of England and Rome teach the same on the subject of justification, or as Dr. Pusey expresses it, that their views are “reconcilable one with the other,” betrays such an ostrich-like blindness, that it is impossible to argue with those who propound such views. Common sense tells us that such persons are beyond the power of reason, or as Mr. Maskell sarcastically says, when justly ridiculing such utterly false teaching on the part of those who pretend that it is possible to reconcile the Articles of the Church of England with the decrees of the Church of Rome—

“For clergymen thus to speak, has always seemed to me amongst the greatest of all achievements of human intellect. Subtle as we know the mind of man to be, and wide its range, I cannot but confess that the more I think of it the more I am amazed at so wonderful an example of its power and capacity” (Maskell’s *Second Letter*, &c., p. 64).

Nevertheless, some of Dr. Pusey’s disciples, in their rage and fury against those who adhere to the Word of God, gave utterance to such revilings as these. Thus one of the bitterest organs of the Ritualists, called the *Church News*, now absorbed in the *Church Review*, had the folly to assert that “Justification by *Faith only*, the most immoral of Protestant dogmas, has run its tether, and happily died of self-strangulation” (*Church News*, Nov. 1867).

So one of the advocates of the “so-called” *English Church Union*, the Rev. E. G. Wood, in a lecture at Bath, Nov. 17, 1870, declared that—

“The doctrine of Justification by Faith was *the most immoral and blasphemous theory which man ever invented*, which overthrew not only Christianity, but the very theory of natural morality.”

To the faithful such hardened reasoning, or rather non-reasoning, will appear neither more nor less than profane blasphemy, suitable

to the reckless and lawless English Church Union, of which Mr. Wood was the appropriate advocate.

Contrast such revilings with the gentle language employed by Dr. J. N. (now Cardinal) Newman, who of course holds the view of justification taught by the Church he had joined, and which he, as an honest man, well knew and avowed was directly contrary to the teaching of the Church of England. Hence, he says truly—

“*Protestants hold Justification by Faith only*, though (he adds most strangely) there is no text in St. Paul which enunciates it” (*History of my Religious Opinions*, p. 87).

I say “strangely,” because the words of St. Paul in their ordinary sense do, as Mr. Maskell truly says in reference to Ritualistic reasoning in a similar way, “*seem to differ*” from the contention of Cardinal Newman; *e.g.*, in writing to the “bewitched Galatians,” who had been perverted from the true Catholic faith to believe in “another Gospel” through the instrumentality of “false brethren who had crept in unawares,” just as the Ritualists have crept into the Church of England at the present time, St. Paul says—

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law: for by the works of the law shall no flesh be justified” (Gal. ii. 16).

Again, in the same Epistle St. Paul teaches, “That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith . . . Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace” (Gal. iii. 11; v. 4).

In another Epistle St. Paul taught as follows:—

“Abraham believed God, and it was *counted unto him for righteousness*. . . . To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David describeth the blessedness of the man unto whom God imputeth righteousness without

* Nevertheless, Newman’s views on the subject contain the same amount of fatal error as that proclaimed more offensively by the Ritualists, with this difference, however, that those of the former are in accordance with the authorized teaching of his Church—whereas these of the latter are in direct defiance and contradiction of the Church of England, of which they are such unworthy and disloyal members. See Newman’s *Lectures on Justification*, pp. 34—38; and the *Church and the World*, first series (of Ritualistic Essays), p. 215, second edition.

works... Therefore we conclude that a man is *justified by faith* without the deeds of the law... Therefore being *justified by faith*, we have peace with God through our Lord Jesus Christ" (Rom. iii. 28 ; iv. 3—6 ; v. i).

Surely this is sufficient to contradict Newman's delusion that "there is no text in St. Paul which teaches the doctrine of Justification by Faith only"! Still more to rebuke the profane heresy of an active Ritualist, who had the hardihood to term what St. Paul teaches in the words we have quoted above as that—

"*Horrible doctrine*, known as that of *imputed righteousness*, or of vicarious satisfaction" (*Six Sermons on the Atonement*, by the Rev. J. E. Vaux, a member of the Council of the English Church Union, p. 35).

The teaching of St. Paul is so precise and clear on THE DOCTRINE OF JUSTIFICATION BY FAITH ONLY to all who are not blinded by the subtle reasoning of unconverted men, that it has been justly termed the sign of a standing or a falling Church. The Church of England authoritatively teaches it. The Church of Rome authoritatively denies this great and fundamental truth of our holy religion, and is therefore termed in the infallible Word of truth—"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH;"—while a voice from heaven is now crying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."*

We may, by contrasting the teaching of the two Churches of England and Rome on the doctrine of Justification, understand the force and point of the following anecdote relative to the dogmas of the Papacy, and its ardent imitators among ourselves. A few years after Newman's secession to the Church of Rome, a Roman Catholic Irish priest seceded from that same communion, giving at the same time to his bishop the following reasons for the steps which he was constrained to take:—

* The third volume of the *Life of Bishop Wilberforce* contains the agonized expressions of the father on hearing of the apostasy of a beloved daughter and his unworthy son-in-law to the doomed Church of Rome. Who can read without emotion this passionate outburst in his diary on learning of the dreadful event, "He is going over after all to Rome, and of course my poor E. For years I have prayed incessantly against this last act of his, and now it seems denied me. It seems as if my heart would break at this insult out of my own bosom eke to God's truth in England's Church, and preference for the vile *harlotry of the Papacy*. God forgive them! I have struggled on my knees against feelings of wrath against him in a long, long, weeping cry to God."

"Whilst a Roman Catholic clergyman, I began to entertain some doubts of the doctrines of the Church of Rome.... In reading the Word of God, I found *Justification by Faith in Christ Jesus inculcated in innumerable passages*.... Being now fully convinced of the unscriptural character of the doctrines of the Church of Rome, I at once resolved to remain no longer within the pale or communion of such a corrupt Church, but to separate from her errors, impostures and abuses."

TRACT No. XC.

THE Oxford movement may be said to have commenced in 1833, by the publication of the *Tracts for the Times*, which continued until the celebrated *Tract No. XC.* was published in February, 1841, when they came to an end at the request of the Bishop of Oxford, with the obedience of J. H. Newman, the well-known author of that Tract, who then, as always, showed such a ready submission to his appointed ruler, in accordance with the apostolic maxim, "Obey them that have the rule over you"—thereby presenting a striking contrast to the behaviour of his successors, the Ritualists of the present day, who have been only too truly described by the late Dean of Westminster in the Lower House of Convocation, Feb. 9, 1881—

"The real question," said Dean Stanley in that debate, "is not with regard to the Courts, but simply, Will you obey your bishops? There was a time when the slightest word that fell from a bishop was thought of importance. That time has gone by; and now the weightiest word that falls from a bishop is treated with the greatest contumely. Witness the vulgar, discourteous, calumnious misrepresentations which are placed upon the bishops by the newspapers which represent this party." *

* *Guardian*, Feb. 16, 1881. As a specimen of the manner in which the Ritualistic press is in the habit of speaking of our bishops, I quote the following:—"Some of the bishops argue thus—*The Evangelical party is so malignant and relentless, that my only hope of escaping their virulent enmity is to deliver the Ritualists to be crucified*... The *Bishop* and Dean of Gloucester are discrediting their party by dealing with the interests of the Church as if it were a Christmas pantomime, and they severally *clown and pantaloon*.... A Low Church prelate of any mark, a Baring, a Perry, a M'Irvine, is certain to be a model of factious misrule.... We have found only one bishop bold enough to express a definite opinion against the dingy background of episcopal clap-trap" (*Church Times*, Oct. 31, 1873; Jan. 2, 1874).

"The clergy have been largely alienated from the Tories by the

The Oxford movement commenced with an expression on Newman's part that he was—

"Upholding that *primitive Christianity* which was delivered *for all time* by the early teachers of the Church, and which was registered and attested in the Anglican formularies and by the Anglican divines." *

His opinion of the Church of Rome that it was "a lost Church," and "bound to the cause of Antichrist," was expressed by Newman in the course of the years 1833 and 1834. In February, 1841, *Tract No. XC.* was published, and in 1845 he seceded to the Church of Rome. *Tract No. XC.* was apparently published to enable men to hold all Roman doctrine, and yet remain in communion with the Church of England, as the author says at the conclusion of the Tract—

"It may be objected that the tenor of the above explanations is anti-Protestant, whereas it is notorious that the Articles were drawn up by Protestants, and intended for the establishment of Protestantism; accordingly, that it is an *evasion* of their meaning to give them any other than a Protestant drift, possible as it may be to do so grammatically, or in each simple part.

"But the answer is simple. In the first place, it is a *duty*, which we owe both to the (Roman) Catholic Church and to our own, to take our reformed confessions in the most Catholic sense they will admit; *we have no duties toward their framers*. Nor do we receive the Articles from their original framers, but from several successive Convocations after their time; *in the last instance, from that of 1662.*" †

blundering, bungling, and floundering Bill of the purblind Archbishop Tait....who lectures and hectors his suffragans with pompous and rude expostulations....The cringing, abject, contemptible, slave-spirited manner in which they lick the dust off the feet of this Scotch adventurer is a sight to make *devils rejoice and angels weep*. That the Bill (Public Worship Bill) should become law this year is clearly *impossible*. The *only high class* papers which have *successfully opposed* the Bill on principle have been the *Morning Post*, *ourselves*, and the *Saturday Review*" (*Church Herald*, July 15, 1874). The Bill passed in the following month. We do not wonder at the ravings of the *Church Herald* and other Ritualistic papers against it, as in every instance where a trial has taken place, judgment has been given in all the Queen's Courts, whether civil or ecclesiastical, *against the Ritualists*.

* Newman's *History of my Religious Opinions*, p. 43.

† *Tract XC.*, by the Rev. J. H. Newman, B.D., 1841; with A Historical Preface, by the Rev. E. B. Pusey, D.D.; Oxford, 1865: p. 83.

As Newman anticipated, the mode of interpreting the Articles on the principle sanctioned by *Tract XC.* was considered "an evasion." Four tutors of Oxford, one of whom was the late Archbishop Tait, and whom Dr. Pusey thus described in his historical preface—

"By an unhappy combination, two tutors of the as yet undeveloped 'Broad' (which in some of its members has become the half-believing or unbelieving) party, and two, I believe, of the 'Evangelical,' invited the editor of the *Tracts for the Times* to make known the name of the author of *Tract XC.*, on the ground of its suggesting that certain very important errors of the Church of Rome are not condemned by the Articles of the Church of England; for instance, that those Articles do not contain any condemnation of the doctrines—1, of Purgatory; 2, of Pardons; 3, of the Worshipping and Adoration of Images and Relics; 4, of the Invocation of Saints; 5, of the Mass; as they are taught *authoritatively* by the Church of Rome . . . The Tract would thus appear to us to have a tendency to mitigate, beyond what charity requires, and to the prejudice of the pure truth of the Gospel, the very serious differences which separate the Church of Rome from our own" (pp. ix., x.)

Within a few days after the appeal of the four tutors, the Hebdomadal or governing Board of the University of Oxford, met to consider the merits of *Tract XC.*, on which they passed the following condemnation—

"Resolved, That modes of interpretation such as are suggested in the said Tract, *evading rather than explaining* the sense of the Thirty-nine Articles, and reconciling subscriptions to them with the adoption of errors, which they were designed to counteract, defeat the object, and are inconsistent with the due observance of the above-mentioned statutes."

This condemnation of *Tract XC.* was published March 12th, 1841. On the day following Newman published his *Letter to Dr. Jelf*, in which he writes—

"As to the present authoritative teaching of the Church of Rome, to judge by what we see of it in public, *I think it goes very far indeed to substitute another Gospel for the true one* That a certain change in objective and external religion has come over the Latin—nay, and in a measure the Greek Church, *we consider to be a plain historical fact*; a change sufficiently startling to recall to our minds with very unpleasant sensations *the awful words*, 'Though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed.'"

Dr. Pusey tells us that Newman asked the Hebdomadal Board to suspend their judgment "for twelve hours to explain himself, and was refused by them," adding—

"If the heads had granted the respite of those few hours, which were needed in order to publish what Newman had already in the press, *it would*

have been impossible for them to condemn Tract XC. in the terms in which they did condemn it. For the ground of the censure was cut away. No one can tell how much of the subsequent history of the Church of England might not have been altered, had that respite of twelve hours been granted."

I venture to think that Dr. Pusey's sanguine expectation would not have been fulfilled had the twelve hours' delay asked for been conceded, as subsequent events seem to show. It rather reminds one of the famous French writer Victor Hugo's speculative assertion, that if it had not rained quite so hard on the night previous to the battle of Waterloo, the course of European history would have been changed! Three days after the condemnation had appeared, Newman wrote to the Vice-Chancellor to acknowledge himself the author of *Tract XC.*, "respectfully" adding—

"I hope it will not surprise you if I say, that my opinion remains unchanged of the truth and honesty of the principle maintained in the *Tract*, and of the necessity of putting it forth."

The result of the condemnation is thus expressed by Dr. Pusey—

"The blow was struck, and had gone home. The form which the heads chose for their condemnation of the *Tract* involved this, in his (Newman's) own words, that 'I had been posted up by the marshal on the buttery-hatch of every College of my University after the manner of discomfited pastry cooks.' The whole country rang with that '*evading rather than explaining* the sense of the Articles.' '*Evading*' is the special object of hatred to English honesty. Newman has summed up the result: 'I saw clearly that my place in the movement was lost; public confidence was at an end; my occupation was gone. It was simply an impossibility that I could say anything henceforth to good effect. . . . In the last words of my letter to the Bishop of Oxford, I thus resigned my own place in the *movement*.'"

In his *Letter to Dr. Jelf*, Newman contends that the four tutors misunderstood him on so "material a point," viz., that the Thirty-nine Articles did not contain a condemnation of doctrines "*taught authoritatively by the Church of Rome*," that it was necessary in his own defence to refer to the subject again. Hence he adds—

"On the contrary, I consider that they (the Articles) *do* contain a condemnation of the authoritative teaching of the Church of Rome; I only say that, whereas *they were written before the Decrees of Trent*, they were not directed against those Decrees." Further on, Newman, in speaking of Article XXII., which pointedly refers to the "*Romish doctrine concerning Purgatory, &c.*," as grounded upon no warranty of Scripture, but rather repugnant to the word of God," says, "By the *Romish doctrine* is not meant the Tridentine doctrine, because this Article was drawn up before the Decree of the Council of Trent."*

* Newman's *Letter to Dr. Jelf in Explanation of No. 90*, pp. 1, 2, 9, 10.

Let us consider how far this allegation of the Articles in general, and Article XXII. in particular, as having been written *before* the decrees of the Council of Trent, accords with the inexorable logic of facts. Our Articles are stated to have been agreed upon "in a Convocation holden at London, in the year 1562." As this is named according to the old style, when the year ended on the 25th of March, it would properly be called in the present day 1563. Convocation commenced its sittings in January, and continued to sit until June of that year, just six months before the conclusion of the Council of Trent in December, 1563. In the course of these six months, the Council of Trent made *only one decree* pertaining to matters referred to in Article XXII. Such is all that can be said in support of Newman's allegation that the Articles do not condemn anything "taught authoritatively by the Church of Rome." And it should be remembered that although the Articles were mainly settled by the Convocation of 1562, they were *reconsidered* in 1571, to which the statute of 13 Elizabeth requiring subscription more particularly refers, as "the Book of Articles put forth by the Queen's authority ;" and were not *finally ratified* until the accession of James in 1603. Thus, then, there appears to be no pretence for the allegation that "whereas the Articles were written before the Decrees of Trent, they were not directed against those Decrees." For *the Articles as they now stand, and as they were subscribed by Dr. Newman on his receiving orders in the Church of England, have and always had especial reference to the doctrine of Trent*. Hence in the First Book of Homilies, with its preface of the date of 1562, in which the study of it, as originally set forth in the reign of Edward VI., is diligently commanded, it is declared that—

"The Bishop of Rome ought rather to be called Antichrist, and the successor of the Scribes and Pharisees, than Christ's Vicar, or St. Peter's successor."*

And so in the Convocation of 1606, and the Preface to the Authorized Version of the Holy Scriptures published in 1611, the Bishop of Rome is described as "that Man of Sin" whom the Lord will destroy at His coming.

Newman, in defence of himself, quotes the conclusion of the Tract, as justifying the mode of interpretation which he had thought it lawful to adopt, though universally condemned by the various schools of religious thought, which then as now expressed the honest feeling of mankind—

* Homily the Tenth, part third. *A Sermon of Obedience.*

"The Articles," he says, "are evidently framed on the principle of leaving open large questions on which the controversy hinges. They state broadly extreme truths, and are silent about their adjustment. For instance, they say that all necessary faith must be proved from Scripture; but do not say *who* is to prove it. They say that the Church has authority in controversies; they do not say *what* authority. They say that it may enforce nothing beyond Scripture; but do not say *where* the remedy lies when it does. They say that works *before* grace and justification are worthless and worse, and that works *after* grace and justification are acceptable; but they do not speak at all of works *with* God's aid *before* justification. They say that men are lawfully called and sent to minister and preach, who are chosen and called by men who have public authority *given* them in the congregation to call and send; but they do not add *by whom* the authority is to be given. They say that councils called *by princes*; they do not determine whether councils called *in the name of CHRIST* will err" (p. 84).

Such was the special pleading with which the leader of the Oxford Movement sought to satisfy his conscience in adopting those principles, which in later years have been defined by Dr. Pusey in these words—

"The Council of Trent, whatever its look may be, and our Articles, whatever their look may be, each could be so explained as to be reconcilable one with the other."*

It may be doubtful, however, whether Newman was quite satisfied with the lawfulness of interpreting the Articles in the way stated in *Tract XC.*, notwithstanding his mode of reasoning adopted in subsequent years, when he had gone over to the Church of Rome. *E.g.*, *Tract XC.* was published in the beginning of 1841. In December of the year following, there appeared in the *Oxford Herald* a letter without a signature, but which was generally attributed to Newman at the time, retracting all "the severe language, which the writer had previously used towards Rome." It ended in the following way:—

"I am as fully convinced as ever—indeed, I doubt not Roman Catholics themselves would confess, that the Anglican doctrine is the strongest—nay, the only possible antagonist of their system. If Rome is to be withstood, it can be done in no other way. December 12, 1843."

The authenticity of this retraction was avowed in the "Advertisement" to Newman's *Essay on Development*,† which was published

* *English Church Union Circular*, July 1866.

† I am indebted to Cardinal Newman for a copy of his *Essay on Development*. Some years ago I applied to him to know how I could obtain a copy of his work, which I believed had long been out of print; he replied that

at the time he joined the Church of Rome, in October 1845, and was quoted in the *Apologia*, p. 335, which appeared twenty years later, in 1864—5.

I propose now to insert the opinion of four distinguished men, representing four different schools of religious thought, who, either at the time or in subsequent years, have expressed their own individual opinion, as well as generally the opinion of their respective schools, on the principles avowed, or supposed to be avowed, in *Tract No. XC.*

My first witness shall be Dr. Phillpotts, late Bishop of Exeter, who will be readily acknowledged as a fitting representative of the old historic High Church School. His opinion of *Tract XC.* was expressed in his Charge of 1842, the year following its publication, and repeated twenty-four years later in the republication of his *Letters to Charles Butler*, "On the Insurmountable Differences which Separate the Church of England from the Church of Rome." I quote from that work the following expression of the Bishop's opinion on *Tract No. XC.* as follows:—

"The tone of the Tract, as it respects our own Church, is offensive and indecent; as it regards the Reformation and our Reformers, absurd, as well as incongruous and unjust. Its principles of interpreting our Articles, I cannot but deem most unsound; the reasoning with which it supports its principles, sophistical; the averments on which it founds its reasoning, at variance with recorded facts, . . .

"Does it become a son of our Church—a pious and faithful minister, as I fully believe him to be—does it become such a man to jeer at the particular Church in which God's providence has placed him—to tell her to 'sit still—to work in chains—to submit to her imperfections as a punishment—to go on teaching with the stammering lips of ambiguous formularies and inconsistent precedents, and principles but partially developed?'

"Or, again, is it consistent, I will not say with decent respect for the memory of confessors and the blood of martyrs, but with due thankfulness

such was the case, but was kind enough to present me with a copy of the second edition, published in 1846, the year after he had joined the Church of Rome. Very remarkable are the opening words of the *Advertisement* prefixed to the *Essay* extracted from one of the early numbers of the *Tracts for the Times* written by himself eleven years before—"Considering the strong claims of the Church of Rome on our admiration, reverence, love and gratitude, how could we refrain from rushing into communion with it, *but for the words of Truth itself,*" &c. Newman's *Essay* received many answers by distinguished Protestant writers. One of the best was that by Professor Archer Butler, who by a singular circumstance had quitted the Church of Rome for that truer branch of Catholicity the Church of England.

to Almighty God, for enabling our forefathers to rescue this Church and nation from the usurped dominion, the idolatrous worship, the corrupt and corrupting practices, to which they had been so long enthralled—is it, I ask, consistent with a due sense of that inestimable benefit—is it even in accordance with the dictates of common sense, to urge as a reason for an inert and sluggish acquiescence in prevailing corruptions, manifestly pointing at our own Reformation?....

“Practically the most mischievous of the principles set forth in the Tract is where it is held that ‘our Articles were *not directed against the Decrees of Trent*, because they were written before these Decrees’.... All this, and much more to the same effect, is manifestly designed to show that there is nothing in our Articles inconsistent with the *letter* of the Decrees of Trent—that *those Decrees and the Articles may be held together by the same person*.

“This is by far the most daring attempt ever yet made by a minister of the Church of England to neutralize the distinctive doctrines of our Church, and to make us symbolize with Rome.”*

The late Archbishop of Dublin may be considered as the representative of the Broad School in the best sense of the term. His opinion of *Tract No. XC.* is expressed in the following terms:—

“The Rev. John Newman, in that famous *Tract No. XC.*, set such an example of hair-splitting and wire-drawing, of shuffling equivocation and dishonest garbling of quotations, as made the English people thoroughly ashamed that any man calling himself an Englishman, a gentleman, and a clergyman, should insult their understandings and consciences with such mean sophistry.”†

Archbishop Whateley’s *Cautions for the Times*, from which the above extract is taken, were published in 1853, twelve years after the publication of *Tract No. XC.* Another twelve years were allowed to elapse, when Dr. Pusey, who may be regarded as the true exponent of the principles of the present Ritualistic School, though I believe he once disclaimed the name of “Ritualist” for himself, wrote for the *second* time in defence of *Tract No. XC.* In his *Historical Preface* to the republication of *Tract XC.* in 1865, Dr. Pusey says that during the few days when the Hebdomadal Board were considering their condemnation of the said Tract—

“I was myself very busy at the time, writing with what speed I could my *defence of Tract XC.*” (p. xii).

And in his *Eirenicon*, published in the same year, Dr. Pusey, when speaking of *Tract XC.*, says—

* Bishop Phillpotts’ *Letters to Charles Butler*, pp. 317—319.

† Archbishop Whateley’s *Cautions for the Times*, p. 351.

"Our dear friend's Tract has done good and lasting service, by breaking off a mass of unauthorized traditional glosses which had encrusted over the Thirty-nine Articles. No blame was attached either to my own vindication of the principles of *Tract XC.*, or to that of the Rev. W. B. Heathcote. I vindicated it in my letter to Dr. Jelf as *the natural grammatical interpretation of the Articles*; Mr. Heathcote, as their *only admissible interpretation*."*

With such reasoning, one can scarcely wonder that Mr. Ward, who frankly owned that such a mode of interpreting the Articles was "non-natural," was condemned by the Convocation of Oxford, while 554 members of the same Convocation thanked the proctors for the exercise of their despotic power in refusing to allow the condemnation of *Tract XC.* to be put to the vote.

"Still," says Dr. Pusey, "the unhappy word 'non-natural' has stuck to the whole class of interpretations of the Articles of which *Tract XC.* was the distinguished opponent. This appeared at a comparatively late period in *Mr. Maurice's censure of myself*, as though 'non-natural,' had been a term which I had *myself accepted*."†

Although Dr. Pusey might consider himself freed from the charge of a system of "non-natural" interpretation of the Articles and formularies of our Church, other men have come to a totally different conclusion. While I can cordially accept his defence of Dr. Newman so far as to say that "no one, not even the most prejudiced, who has read the wonderful self-analysis of his *Apologia*, can doubt his full and entire honesty,"‡ I cannot but think that the opinions of three such men as Bishop Phillpotts, Archbishop Whateley, and Professor Maurice is a truer representation of what is right and just in the principle of interpreting the Articles of the Church of England, than Dr. Pusey's very naturally prejudiced testimony in defence of himself, especially, as I have already noticed, after his confident avowal that the Articles and the Decrees of Trent may be *so explained* as to be held conscientiously by the same party, since they were in his estimation perfectly "reconcilable one with the other;" notwithstanding that the one says, "the body of Christ is given, taken and eaten in the Supper, *only* after an heavenly and spiritual manner;" while the other declares, if any one shall say "*only* after a spiritual manner, he is to be *accursed*." If such be Dr. Pusey's reading of the term "non-natural," we can the more readily understand what Canon Farrar

* Dr. Pusey's *Eirenicon*, pp. 30, 31.

† Dr. Pusey's *Historical Preface*, p. xx.

‡ *Idem*, p. xxi.

publicly stated at the Church Congress of 1877, that Dr. Pusey ended his controversy with Professor Maurice with these solemn words—"WE DO NOT BELIEVE IN THE SAME GOD," and that the professor readily accepted this tremendous conclusion. This great gulf between two such controversialists is virtually as applicable to others, who have no sympathy with the school to which Professor Maurice belonged, and of which he was so distinguished an ornament.

I have now adduced the testimony of three different parties representing three different schools of religious thought on the principles of *Tract XC.*, it only remains to consider how such were regarded by the Evangelical School, which we may easily know in consequence of the very careful examination of the said *Tract* by the late Dean Goode, as set forth in his able work entitled, *Tract XC. Historically Refuted; or, A Reply to a Work by the Rev. F. Oakeley, entitled, "The Subject of Tract XC. Historically Examined."* The work, which contains upwards of 200 pages, and enters very minutely into the subject at issue, opens on this wise:—

"In the case of those who, like Dr. Pusey, ignore the existence of all facts, and all evidence that oppose the views they desire to establish, no collection of proofs adverse to those views will be allowed even consideration. For in the face of the host of adverse publications issued against *Tract XC.*, and its utter condemnation by such men as Bishops Coplestone (of Llandaff) and Phillpotts (of Exeter), Dr. Pusey assures the world that the interpretation of the Articles put forth in it, 'which in the author was blamed, was vindicated by others without blame' . . . and that 'the blame' attached to the *Tract* was occasioned by two circumstances, owing to which *Tract XC.* was thought to admit much more than our friend meant.

"Such is the representation given by Dr. Pusey of the controversy roused by the appearance of *Tract XC.* And by a large number it will be accepted at once, without further consideration or inquiry. Dr. Pusey has said it, and therefore they will think it unnecessary and inconvenient to ask any questions about it. Now I must say, I cordially agree with the writer in the *Dublin Review*, when complaining of similar conduct on the part of Dr. Pusey towards the Romanists, '*Let Dr. Pusey answer his opponents, and we will consider his answer; but let him not ignore them.*' . . . A writer who so persistently closes his eyes and ears to the opposite side, has surely no kind of right to engage in controversy'" (No. for Jan. 1866, p. 193).

Dr. Pusey, it must be acknowledged, for some reason or other, whether for want of time, or old age, or professed unwillingness to engage in controversy, although in this latter excuse his conduct seems often to belie his words, has declined to meet, as I have

already shown, either the late Dean Goode, or Dr. Vogan, or Dr. Harrison, who have one and all written on the subject of the Lord's Supper; and had Dr. Pusey only half the confidence in his cause, which every one of those three able writers unquestionably had in their cause, he would never have allowed their challenge to remain unanswered; for *prolonged silence*, such as Dr. Pusey has maintained on this subject, *can only be interpreted by every faithful and unprejudiced man as the acknowledgment of virtual defeat.*

Dean Goode, at the close of his able pamphlet, which throughout is a stern condemnation of the lax principles of interpretation advocated in *Tract XC.*, winds up in the following way:—

“I cannot conclude without remarking how strikingly is seen the value of our standards of doctrine and worship. True, they have been made to speak any language which the Tractarians might desire; and hence those who oppose subscription to such tests have availed themselves of the fact, as proving that such documents are like a leaden sword or a *nose of wax*, which can be turned in any direction.... The more the matter is enquired into, the more will the public mind perceive the disingenuousness and Jesuitism that have characterized the Tractarian movement. An honest, straightforward attempt to recommend to public favour the doctrines of the Church of Rome, however promising it might have been at first, would still have been more likely to produce a permanent effect than an endeavour to make the standards of our Protestant Church speak the language of Romanism. To subscribe Protestant Articles of Faith, and take office and emolument in a Church on the faith of that subscription, while holding Roman doctrine, and justify it on the ground that the words of those Articles can be twisted and tortured so as not to condemn the doctrine which *common sense tells mankind they were intended to condemn*, is an act subversive even of the bonds by which society is held together. And men cannot but feel, that they who are sapping the very foundations of morality are not likely to be the best teachers of religion.”

I have now adduced the testimony of the representatives of four schools of religious thought respecting the principles of *Tract XC.*; and with the exception of Dr. Pusey, I think it must be admitted that the other three have pronounced very strongly against such principles, being accepted by any faithful member of the Church of England.

THE CONFESSIONAL CONTROVERSY.

WHEN Lord Redesdale a few years ago called the attention of the House of Lords to a certain work, entitled, *The Priest in Absolution*, part ii., which the Ritualists had put forth in defence of their practice of "Auricular Confession," it naturally caused a thrill of horror and disgust throughout the length and breadth of the land.

Nevertheless, Dr. Pusey was so enamoured of this antisciptural and uncatholic practice, that he had the temerity to write to the *Daily Express* in the following way:—

"Now after a period of forty years, during which *no one pretends that any knowledge of evil has ever been conveyed through the practice* (of Auricular Sacramental Confession), a storm has been raised against it which is too well timed not to leave some doubt as to *the honesty* of those who have been raising it.....I speak of the unseen instigators, perhaps I may say of *the unseen Instigator*, against whose kingdom confession is directed."!!!

As Dr. Pusey here implies that some of those who are opposed to the practice of the Confessional, are instigated by the *Devil*, as well as being *dishonest* in their opposition, it may be well to give a brief sketch of the rise of the system in the Church of Christ, and likewise Dr. Pusey's special action in the matter in reference to the Church of England. Let me commence by saying that if any one supposes there is anything in Scripture in favour of the system, or that it is in any respect a Primitive and Catholic custom, he labours under a most grievous delusion.

"It is most evident and plain that *this Auricular Confession* hath not the warrant of God's word."

Such is the authoritative teaching of the Church of England in her *Homily on Repentance*. To this every loyal Churchman and true Catholic cordially assents, since it is founded on the plain teaching of Holy Scripture, as it is written—

"If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9).

Hence the primitive father Clemens Romanus, who is mentioned by St. Paul as "my fellow-labourer" (Phil. iv. 3), writes to the faithful at Corinth on this wise:—

"The Lord desires nothing of any man, except that *confession* be made to HIM" (§ 3).

Scarcely any of the fathers allude to the subject, because "Auricular Confession" is virtually a mediæval heresy, not heard of in the Church before the eighth century after Christ. St. Augustine, three centuries after the time of Clemens Romanus, condemns the whole system of confession to a fellow-sinner with this pertinent question—

"What have I to do with men that they should *hear my confessions, as if they could heal all my infirmities*—a race curious to know the lives of others, but slothful to know their own" (*Confessions*, lib. x., c. 3).*

So Hilary, Bishop of Poitiers, one of the greatest doctors of the Church in the fifth century, says in his *Comment on Psalm LII.*—

"David teaches us to *confess to none other but the Lord*, who hath made the olive fruitful with the hope of mercy."

The earliest known instance of secret confession to a priest's ear occurred in the year A.D. 763, when Chrodegang, Bishop of Metz, commanded a convent of monks in his diocese to make secret confession twice a year, either to himself or to a priest appointed by him. "This," says Cardinal Fleury, "is the *first* time that I find confession commanded." It was not, however, until the fourth Council of Lateran, A.D. 1215, that "Auricular Confession" became compulsory in the Roman Church. Since the thirteenth century confession to a priest's ear has been declared to be "Sacramental," *i.e.*, necessary before partaking of the Lord's Supper; and divine pardon only given to the confessing penitent *by the intervention of a priest*; all which is directly contrary to Scripture and the teaching of the primitive Church.

The result of the introduction of this anti-Catholic system into the Church, may be best estimated by those who are competent to speak from experience on the subject. It will be sufficient if we just lift the veil, by giving the testimony of one Pope and two Roman priests on this painful subject. In the year A.D. 1557, Pope Paul IV. published his Bull *Against Solicitants*, in which this "infallible" head of the Roman Church thus speaks of the system as it was carried out in Spain:—

"Whereas certain ecclesiastics in Spain have broken out into such heinous acts of iniquity, as to abuse the Sacrament of Penance, in the very act of

* Dr. Pusey says in a note on Tertullian, published in the Library Edition of the Fathers, "It appears that the fathers, when speaking of opening our wounds to a physician, do not, as Romanists seem to think, necessarily mean a *human physician*" (Tertullian, *Oxford Translation*, Note M. p. 388). A very strange admission for Dr. Pusey to have made!

hearing the confessions, by trying to entice and provoke females to immoral acts at the very time they are making their confessions," &c.*

The Rev. William Hogan, in his work entitled *Auricular Confession*, says—

"I now declare most solemnly and sincerely, that after living twenty-five years in full communion with the Roman Church, and officiating as a Roman priest, *hearing confessions and confessing myself*, I know not another reptile in all animal nature so filthy, so much to be shunned, and loathed, and dreaded by females, both married and single, as a Roman Catholic priest or bishop, who practises the degrading and demoralizing office of Auricular Confession" (p. 38).

As Priest Hogan's experience of the Confessional was confined to Ireland and the United States of America, the next testimony I adduce shall be that of a Roman priest in England. The Rev. Pierce Connelly was originally Rector of Trinity Natchez, in the Protestant Episcopal Church of America, and becoming enamoured with Dr. Pusey's teaching came over to this country, and very soon joined the Church of Rome. And this is his testimony of the results of the Confessional, as being practised in England in the present day.

"*I have had experience in the Confessional from princes downward and out of it, such as perhaps has fallen to the lot of no other living man; and my solemn conviction is that a celibate priesthood, organized like that of Rome, is in irreconcilable hostility with all great human interests. . . I have seen clerical inviolability made to mean nothing more than license and impunity. I have read to the simple-minded Cardinal-Prefect of the Propaganda a narrative, written to a pious lay friend by a respected Roman priest, of such enormities of lust in his fellow-priests around him, that the reading of them took away my breath—to be answered 'Caro mio, I know it, I know it all and more, and worse than all; but nothing can be done.'* . . . I have been forced to let pass, without even ecclesiastical rebuke, a priest's attempt upon the chastity of my own wife, the mother of my children, and to find instead, only sure means taken to prevent the communication to me of any similar attempt in future."

* The state of things in Spain then as now in consequence of the Confessional, reminds one of what the late devoted Roman Catholic Count Montalembert wrote in his *Avenir de l'Angleterre*, that "England is great in spite of her Protestantism; Spain is low although she is Catholic." The true primitive Catholic would read this sentence rather as follows: "England is great because of her Protestantism; Spain is low because she is Roman Catholic."

† *A Letter to the Earl of Shrewsbury*, by Pierce Connelly, A.M., late the Earl of Shrewsbury's Domestic Chaplain at Alton Towers; 13th edition, pp. 17, 21.

Such is the testimony of conscientious Roman priests to the evils resulting from the setting up of the Confessional, which Dr. Pusey and his party have made such unceasing efforts to *continue* and to retain in the Reformed and Protestant Church of England; notwithstanding that it brought such disgrace and infamy on the unreformed Church of England in the fifteenth century, *before* the work of the Reformation had begun to have any effect upon the teaching as well as the morals of both clergy and laity in our native land.

This is strikingly set forth in the picture of the condition of St. Alban's Abbey by Cardinal Morton, Archbishop of Canterbury, and Legate of the Pope during the reign of Henry VII. In the year 1489, Innocent VIII. having heard of the corrupt state of the religious houses in England, issued a commission to Cardinal Morton to enquire into the same; and the following brief extract from the cardinal's report will sufficiently show the abounding immorality which then prevailed in those places:—

"It has come to our ears, being at once publicly notorious and brought before us upon the testimony of many witnesses worthy of credit, that you William, Abbot of the Monastery of St. Alban's, have been of long time noted and defamed of simony, usury, &c., and certain other enormous crimes hereafter written.... You and certain of your fellow-monks and brethren have relaxed the measure and form of religious life, and not a few of your brethren, as we most deeply grieve to learn, do lead only a life of lasciviousness—nay, horrible to relate, you are not afraid to defile the holy places, even the very churches of God, by infamous intercourse with nuns, &c., &c.... Moreover, divers other of your brethren of the Abbey live with harlots and mistresses publicly and continuously, within the precincts of the monastery and without. Some have stolen the chalices and other jewels of the Church, and you have not punished these men, but have knowingly supported and maintained them."*

Such was the state of the monasteries in England *before* the Reformation. Can we wonder that the Reformation of the following century swept away those dens of vice? or that when the report of the visitors of the abbeys was read in the House of Commons, there rose from all sides an universal shout, "*Down with them! Down with them to the ground!*" Notwithstanding, however, the overwhelming evidence of the far greater immorality of those cities where the Confessional is the rule over others where it is not

* *Short Studies in Great Subjects*, by J. A. Froude—Article, *The Dissolution of the Monasteries*, pp. 272—4.

the rule,* Dr. Pusey left no stone unturned during his lifetime to introduce this baneful system into our Protestant Church, in conjunction with the late Rev. John Keble, who, when writing "On the evils resulting from the *disuse* of confession in the English Church," observes:—

"We go on working in the dark, and in the dark it will be until real and systematic confession is revived in our Church."†

In the year 1850, when Dr. Pusey had been some years engaged in receiving the confessions of penitents in various parts of England, without any ecclesiastical authority for so doing, and in granting absolutions as a consequence of such confessions, three clergymen of his own school, viz., Messrs. Allies, Dodsworth, and Maskell, addressed a joint letter to him, expressing their doubts as to the validity of absolutions pronounced by a priest on those "over whom he has not ordinary or delegated jurisdiction," and "earnestly desiring an elucidation of this matter."

The appeal of these three clergymen appears to have been considered as an improper interference, to which Dr. Pusey would make no reply, until remonstrated with by Mr. Dodsworth, who reproached him in the following way:—

"In conclusion, I must add one word on the grief and surprise it has occasioned me, and many others beside me, that you should have taken this line in our present difficulties. Both by precept and example you have been amongst the most earnest to maintain Catholic principles. By your

* The Rev. Hobart Seymour gives as regards illegitimate births in the principal cities of England and the Continent the following results:—

In Protestant—

London	4 per cent.
Plymouth	5 „
Liverpool	6 „
Brighton	7 „
Cheltenham	7 „
Exeter	8 „

In Roman Catholic—

Florence	20 per cent.
Paris	33 „
Brussels	35 „
Munich	48 „
Vienna	51 „
Gratz	65 „

Mr. Seymour observes: "These figures are all taken from the official returns of the several governments. They were obtained by myself during tours made through those countries in 1852 and in 1853, and are still in my possession. They were published by me at the time *in extenso*, and are now repeated here to show that the Confessional is not the very effective preventive and deterrent from crime which its advocates contend" (Seymour on *The Confessional*, pp. 156, 172; edit. 1870).

† *Letters of Spiritual Counsel, &c.*, by the late Rev. J. Keble, Letter xix., p. 39.

constant and common practice of administering the *Sacrament of Penance* ; by encouraging every where, *if not enjoining*, *Auricular Confession*, and giving special *priestly absolution* ; by your introduction of *Roman Catholic books*, &c., you have done much to revive amongst us the system which may be pre-eminently called '*sacramental*.' And yet now, when by God's mercy to us a great opportunity has occurred of asserting and enforcing the *very keystone of the system*, and apart from which the whole must crumble away, you seem to shrink," &c.*

Dr. Pusey abstained from noticing the appeal of the three clergymen who had addressed him, and who all subsequently joined the Church of Rome; but he wrote an elaborate pamphlet to the Rev. Upton Richards in defence of himself, which drew forth from Mr. Maskell a reply from which I make the following extract:—

"In page 6 of your letter to Mr. Richards, you blame Mr. Dodsworth for having said in his published letter to you that you have '*enjoined*' *Auricular Confession*, and you say that you could not *enjoin* it. Suffer me to say that Mr. Dodsworth's use of the word was just and reasonable. He does not use it simply without limitation; he says that you have '*encouraged, if not enjoined*,' *Auricular Confession*; but it is evident that in the sense of compulsion, he knew, as well as yourself, you could not possibly *enjoin* *Auricular Confession*. And he knew also, *as I know*, that to say merely that you have encouraged it, *would fall as far short of what your actual practice is*, as the word *enjoin* in the sense of compelling would exceed it. He knew that you had done more than encourage confession in very many cases; that you have warned people of the *danger of deferring it*, have insisted on it as *the only remedy*, have pointed out the inevitable dangers of the neglect of it, and have promised the highest blessings in the observance, until you had brought penitents in fear and trembling upon their knees before you.

"There are some other parts of your letter to Mr. Richards, which have somewhat more than startled me. *I have almost begun to doubt the accuracy of my memory, or that I could ever have understood the commonest rules of plain speaking upon very solemn mysteries and duties of the Christian faith.* I mean such passages as these—'*We are not to obtrude, nor to offer our services, nor to cause confusion by intruding into the ministry of others... In like manner, when residing elsewhere;*' from which, of course, no one would suppose that *you go from home into other dioceses for the express purpose of receiving Auricular Confession....*' 'when any came to me I ministered to them. But not having a parochial cure, I have not led others to confession.'... Far be it from me to say you do not believe every word of these sentences to be strictly and verbally true; what I do say is, that so far as I have known it, *they do not in any adequate or real way represent your practice...* The Bishop of Exeter would repudiate with horror the

* Dodsworth's *Letter to Dr. Pusey*, p. 17.

system of particular and detailed inquiry into every circumstance of sin, which, in *correct imitation of Roman Catholic rules*, you do not fail to press . . . What, then, do you conceive that the Bishop of Exeter would say of persons *secretly received against the known will of their parents*, or confession heard in the houses of common friends, or of *clandestine correspondence to arrange meetings under initials, or in envelopes addressed to other persons* ? and more than this, when such confessions are recommended and urged as a part of the spiritual life, and among religious duties ; not in order to quiet the conscience before receiving the communion. *I know how heavily the enforced mystery and secret correspondence regarding confession in your communion has weighed down the minds of many to whom you have 'ministered ;' I know how bitterly it has eaten, even as a canker, into their very souls ; I know how utterly the specious arguments which you have urged have failed to remove their burning sense of shame and deceitfulness.*" *

With most men such an exposure as this on the subject of *Auricular Confession*, which is so alien to the feelings of Englishmen, would have completely overwhelmed them. It does not, however, seem to have affected Dr. Pusey in the least. Seventeen years afterwards, we find him uniting with Dr. Lee, of All Saints', Lambeth, in introducing to the world a series of *Essays on the Reunion of Christendom*, by members of the Greek, Roman, and English Churches, in which one of the essayists treats the subject of secret confession to a priest in a way which, if it meets the approval of Dr. Pusey, has given a shock to every loyal member of the Church of England, and reflected no small amount of disgrace on the Romanizing party within our borders, who look up to Dr. Pusey as their leader and their guide. The essayist writes as follows :—

"The marvel is, that Roman Catholics, whatever their views may be, do

* Maskell's *Letter to Dr. Pusey*, pp. 17—21 ; 1850. When Bishop Wilberforce privately "restrained Dr. Pusey from all public ministration" in the diocese, except at Pusey in Berks, believing there that his ministration would be innocent, the Bishop wrote to him, in spite of all Dr. Pusey's denials, to say that "the fact remains: you seem to me habitually assuming the place and doing the work of a Roman confessor, and not that of an English clergyman." And in writing to Mr. Keble, Bishop Wilberforce says that Dr Pusey allows—" (1.) That he thinks a parent's control in such matters (of the confessional) very limited. (2.) That he has *advised* concealment on such subjects when he was sure that speaking would only give pain to the parents." Could any thing be more lamentable than such conduct ? Would not any Christian have acted in accordance with the advice of the apostle John (2 Epistle ver. 10), in turning Dr. Pusey at once out of his house, on the first detection of such evil deeds ?

not see the wisdom of aiding us to the utmost. Admitting that we are but a lay body, with no pretensions to the name of a Church, we yet in our belief (however mistaken) that we are one, are doing for England that which they cannot do. . . . We are teaching men to endure willingly the pain of confession, which is an intense trial to the reserved Anglo-Saxon nature, and to believe that a man's '*I absolve thee*,' is the voice of God. How many English Protestants have Roman priests brought to *confession*, compared with the Anglican clergy? Could they have overcome the English dislike to 'mummery' as we are overcoming it? On *any hypothesis*, we are doing their work." *

I am enabled to adduce the testimony of one well-qualified to express an opinion on the subject of the Confessional in connexion with Dr. Pusey himself, and his judgment is decidedly adverse to that of his *quondam* patron. Many years ago, Dr. Pusey built a church at Leeds, which was the cause of much trouble to the late Archbishop Longley, at that time Bishop of Ripon, in whose diocese Leeds was situated. The first two clergymen appointed by Dr. Pusey to the Church of St. Saviour's, Leeds, proved unfaithful. *They both joined the Church of Rome*. Then Dr. Pusey appointed Mr. Knott, a Fellow of Brasenose, who during his incumbency at St. Saviour's became a convert to the "truth as it is in Jesus," under the faithful preaching of Mr. Aitkeen, of Pendeen, the father of the Rev. W. A. Aitkeen, the devoted home missionary at this present time. Mr. Knott offered to resign his incumbency, feeling how different his views then were to what they previously had been when he received the appointment. Dr. Pusey honourably refused to accept the resignation, and for a time Mr. Knott continued at St. Saviour's; but the Romanizing part of the congregation were so offended at his changed views, that in course of time they contrived to starve him out; and Mr. Knott gladly transferred his labours to another portion of his Master's vineyard, until on the death of his parents he was enabled to fulfil the long desire of his heart by going out as a missionary to India. After some years' service in the employment of that most honoured institution of the Church of England, the *Church Missionary Society*, he fell asleep in the house of his fellow-labourer, the Rev. Mr. Hughes, the author of a valuable work on "*Mohammedanism*," to whom he expressed his candid opinion of the work of the Confessional, as gathered from his experience when at St. Saviour's, Leeds. He related to him that when he was incumbent of that church, he was—

* *Essays on the Reunion of Christendom*, edited by Dr. F. G. Lee; with an Introductory Essay, by Dr. Pusey; p. 180; 1867.

"Constantly occupied and wearied with hearing confessions daily, and that he had formed this decided opinion from the experience he then obtained—that *no one who goes to confession ever confesses his MASTER SIN*, but invariably keeps that one back, whilst ready and anxious to confess many other sins!"

Such is the great difference between the system of confessing sins to God alone after the custom of the primitive and Catholic Church, and the Roman system, which Dr. Pusey and others have done so much to foster and encourage amongst Protestants in our Reformed Church of England. That Dr. Pusey has no warrant for asserting that the Confessional has any place in our Reformed Church, is plain from the following facts. At the commencement of the Reformation in England the Six Articles which Henry VIII. endeavoured to force upon the Church, *retained Auricular Confession*; but these were happily repealed on the accession of Edward VI.

The first Reformed Prayer Book of that reign, put forth by authority in 1549, recommended that—

"Any whose conscience is troubled (might be allowed) to confess his sin *secretly*, that he may receive comfort and absolution of us, as of the ministers of God and of the Church." While those who were satisfied with a general confession were "not to be offended with them that do use the auricular and secret confession to the priest." *

In the second Prayer Book of 1552, a further return to primitive and Catholic usage was made by the omission of the word "secretly;" and the objectionable phrase of "*auricular and secret confession to the priest*" was left out; while the expression "that of us as the ministers of God and His Church," was exchanged for the more Scriptural and primitive term of "*by the ministry of God's word* he may receive comfort and the benefit of absolution." † In all the subsequent changes of 1563, 1571, and 1662 made in the Book of Common Prayer, there is not the slightest sign that the revisers ever thought of returning to the uncatholic and antichristian system of "Auricular Sacramental Confession." In the only instance where our Church in any wise recognises what Dr. Pusey and his party have perverted to their own unauthorized purposes, the change has been for the better, *i.e.*, in a Protestant sense, as contrasted with the Roman interpretation of confession. The rubric respecting *the form of absolution, originally designed for merely*

* *The Two Liturgies*, A.D. 1549 and A.D. 1552, p. 4, Parker Society's Edition.

† *Ibid.*, p. 274.

Church censures, and so retained in our service for the visitation of the sick, has been altered since the beginning of the Reformation thus: "The sick person shall be moved to make a special confession of his sins, IF he feel his conscience troubled, &c., after which the priest shall absolve him IF he heartily desire it after this sort." The final word in this rubric, which in the first Book of Edward VI., A.D. 1549, was "*form*," in the second Book of 1552 was very properly exchanged for the word "*sort*," as it has since stood; thereby enabling the faithful minister of Christ to avoid using the exact *form*, which is often misunderstood and misapplied, and to use one more in accordance with Holy Scripture, if he think fit, as our Church wisely permits him to do.

We do well to note the immense difference between the teaching of the first and second Prayer Books of Edward's reign on the doctrine of *Auricular Confession*. The wording of the one is that "absolution" is to be obtained "*of us as the ministers of God*," after "auricular and secret confession to the priest;" and of the other, which is the only form of authority still in use in our Reformed Church, "*by the ministry of God's holy word*," without the antisciptural and uncatholic practice of auricular and secret confession to a sinful man. It displays the wide gulf between the teaching of the Churches of England and Rome, as also between the Evangelical and Ritualistic parties in the present day. The power of absolution, according to the rule of our Reformed Church, is to be exercised, as the late Bishop Phillpotts well says —

"Not by the judicial sentence of the priest, after a process carried on by his tribunal, as your (the Roman) Church insists, but '*by the ministry of God's Holy Word*,' or an authoritative declaration of God's general promises applied in favour of that particular penitent, if he indeed be penitent." *

Dr. Pusey, in opposition to this view, asserts in his letter to the *Times* of Nov. 29th, 1866, when speaking of the absolution alleged to be contained in the Ordination Service of our Prayer Book —

"So long as these words of our Lord, '*whose sins thou dost forgive they are forgiven*,' are repeated to us when we are ordained, so long will there be confession in the Church of England."

It is remarkable that neither Dr Pusey nor any of his party are able to see that the form or "*sort*" of absolution sanctioned by the Church of England, *refers exclusively to Church censures, and not to the*

* *Letters to Charles Butler, &c.*, p. 107; edit. 1866.

pardon of sins, which God alone can bestow, as is proved by the fact, that directly after the minister of Christ has used this "sort" of absolution over any dying penitent who may desire it, he next proceeds to pray God to "open Thy eye of mercy upon this Thy servant, who most earnestly desireth pardon and forgiveness.... *impute not unto him his former sins,*" &c., which would be unnecessary if the sick man's sins had been already pardoned.

The fatal error of the Church of Rome on the subject of absolution, as well as of her ministers in the Church of England, is in their grievous misinterpretation of John xx. 23, "Whose soever sins ye remit," &c. Such passages as Matt. xviii. 21, "How often shall my brother *sin* against me?" and St. Paul's use of the term in 1 Cor. viii. 12, "When ye so *sin* against the brethren," show that Christ and the apostle are not referring to sins against God, but against man, against our brethren. Forgiveness of sins belongs exclusively to God, as Hilary, Bishop of Poitiers, so pointedly expresses the teaching of the Church Catholic, when he says in his *Commentary* on Matt. viii.—

"No one can forgive sins but God alone ; and therefore He who absolves is God, *because no one can absolve but God.*"

Hence, as one of the most distinguished of our modern commentators well remarks—

"God only can forgive sins, and Christ being God has a power to do so likewise ; but He never communicated any such power to His apostles ; nor did they ever assume any such power to themselves, or pretend to exercise it ; it is the *mark of Antichrist* to attempt anything of the kind ; who in so doing usurps the divine prerogative, places himself in his seat, and shows himself as *if he was God* : but this is to be understood only in a doctrinal or ministerial way, by preaching the full and free remission of sins, through the blood of Christ." *

Binding and loosing were terms in frequent use among the Jews, and that they meant nothing more than *bidding* and *forbidding*, declaring *lawful* or *unlawful*, &c., has been amply proved by the learned Dr. Lightfoot, who, after giving numerous instances, concludes thus :—

"To these may be added, if need were, the frequent use of the phrases, *bound* and *loosed*, which we meet with *thousands* of times over. But from these allegations, the reader sees abundantly enough the *frequency* and the common use of this phrase, and the *sense* of it also ; namely, first, that it is used in *doctrine* and in *judgments*, concerning things *allowed* or *not allowed*

* Gill's *Commentary* on St. John xx, 23.

in the law. Secondly, that *to bind* is the same with *to forbid*, or to declare *forbidden*. To think that *Christ*, when He used the common phrase, was not understood by His hearers in the common and vulgar sense, shall I call it a matter of *laughter* or *madness*?

"Those words of our Saviour, John xx. 23, 'Whose soever sins ye remit, they are remitted unto them,' for the most part are forced to the same sense with these before us; when they carry quite another sense. Here (Matt. xvi. 19) the business is of doctrine only, not of persons; there (John xx. 23) of persons, not of doctrine; here of things lawful or unlawful in religion to be determined by the apostles; there of persons obstinate or not obstinate, to be punished by them, or not to be punished." *

Such is the interpretation which two of the most distinguished Hebraists of modern times, Drs. Lightfoot and Gill, have placed upon those passages of Holy Scripture, which the Church of Rome and Dr. Pusey have so grievously perverted in the interests of priestcraft, in order to make it appear as if God in the person of His only begotten Son had ever committed to sinful man the power which alone belongs to Him. The accusation which the Jews repeatedly brought against Christ was the sin of *blasphemy*, for assuming a power which belonged exclusively to God; and had He not been God as well as man their accusation would have been just and true. Those who claim the power of forgiving sin are guilty of the same sin of *blasphemy* as the Jews were of old, only in a more intensified form: first, as living under the higher light of the Gospel dispensation; and secondly, as attributing such power to sinful man—as the Church of Rome has done since the 13th century, and as its imitators amongst ourselves are doing in the present day. I adduce the testimony of two clergymen of the Church of England, who have in our own day proved themselves guilty, if they are to be judged "by their words," of this tremendous sin. The late Rev. W. Gresley, in his *Ordinance of Confession*, distinctly declares that—

"The giving absolution is dependent on the judgment of the priest. He has power to retain as well as to remit sins—to give absolution or refuse it. Awful thought! *he is to act in God's stead*, whose ambassador he is" (p. 96).

A young and unknown clergyman of the name of Shute, during a Mission held at Ringmore in 1876, is reported to have declared in his sermons on that occasion that—

"Whenever a poor penitent comes to me and confesses his sin, I believe

* Dr. Lightfoot's *Horæ Hebraicæ et Talmudicæ*, vol. xi., 229, 230.

that *when I absolve him, he rises as pure and as white as snow, as if our blessed Lord had uttered the absolution Himself.*"

Such are some of the terrible heresies in the present day taught by clergymen of the Church of England, in imitation of the Church of Rome. Had they the faintest idea of the true Catholic doctrine on the subject, they would know that in all the early Liturgical forms of worship throughout Christendom, the words "whose soever sins ye remit" are applied to the forgiveness extended by the Church or congregation to the offended brother who had publicly confessed his sins, and was sorry for them. They forgave him his sins among themselves, and received him again to the Communion; and then they prayed to God, pleading this very promise, that He would in heaven remit the sin that was repeated and confessed.

Archdeacon Richel, in his exhaustive work, *Shall we Alter the Ordinal?* shows that the Confessional, as it now exists in the Church of Rome, and as it is now attempted in our Reformed Church of England, is radically different from the discipline—comprising confession and absolution—of the primitive Church. And that the words on which Dr. Pusey relies so much in order to support his cause, "Receive ye the Holy Ghost," &c., were not introduced into the Ordination Service before the 13th century, as Morinus, one of the most learned Liturgical writers which the Church of Rome has produced, admits—

"That the rite," so far as it relates to conferring such supernatural powers as Dr Pusey claims for it, "whether as to matter, or form, or details, *was unknown in the Church of God for 1200 years*" (*De Ordinatio*, p. 3).

This will explain the teaching of the primitive Church on the doctrine of absolution, which may be expressed in the words of the following fathers. I have already adduced the testimony of Clement of Rome, as to the uselessness of confessing sins to any but God. So his namesake of Alexandria, who followed him within half a century, taught—

"He alone can remit sins who died for our sins" (*Pædag.*, lib. i., c. 8).

Irenæus, Bishop of Lyons in the second century, wrote—

"If none can forgive sins but God alone, and our Lord forgave them, and cured men, it is manifest that He was the Word of God" (*Adv. Hær.*, lib. v. 17, § 3).

Tertullian, his contemporary, said—

"When the Jews, perceiving *only* the humanity of Christ, and not

knowing His Deity, naturally reasoned that none could forgive sins but God only" (*Adv. Marc.*, lib. ii., c. 10).

I have before quoted Hilary, Bishop of Poitiers, to the same effect; with whom agrees Athanasius, when he wrote—

"If Christ the Word were a mere creature, how was He able to forgive sins?" (*Orat. 3 Contr. Arian.*)

Augustine, in his 38th Homily, well said that—

"The Lord was to give unto men the Holy Ghost, by which he meant, that through the Holy Ghost Himself sins should be forgiven to men, and not by any human merits."

To wind up with the opinion of Chrysostom of Constantinople, in the fifth century, who taught—

"No one can absolve from sin but God alone" (*Com. in 2 Cor. iii.* ; Hom. 6).

Such was the teaching of the primitive writers and doctors during the earliest and best periods of the Christian Church, and for any one to pretend to say that Auricular Confession and Priestly Absolution are in harmony with the spirit of the Gospel, and the teaching of Christ and His apostles, betrays such an ignorance of the very elements of Christianity, as well as of the practice of the true Catholic Church, that to sound orthodox minds it requires only to be clearly stated in order to be instinctively rejected.

Let us for a moment see the heretical teaching of the Church of Rome on this subject, and contrast it with the catholic teaching of the early fathers as quoted above. The Church of Rome asserts—

"Whosoever shall affirm that the priest's sacramental absolution is not a judicial act, but only a ministry to pronounce and declare that the sins of the party confessing are forgiven . . . let him be accursed." *

"The voice of the priest, legitimately pardoning our sins, is to be heard *even as of Christ the Lord*, who said to the paralytic, 'Son, be of good cheer: thy sins are forgiven thee.' . . . The absolution pronounced in the words of the priest signifies the remission of sins, which it accomplished in the soul. . . . Unlike the authority given to the priests of the old law, *merely to declare the leper cleansed from his leprosy*, the power of the Church is not simply to declare a person absolved from his sins, but, as the ministers of God, *they really absolve.*" †

What a contrast does the teaching of the Reformed Church of England present to that of the Church of Rome. Thus Cranmer, after our Church had rejected the Roman usurpation, which had

* Council of Trent, Sess. xiv. 9.

† *Catechism of the Council of Trent*, c. v., 2, 10, 11, 16.

been so great an incubus upon the spiritual life of England for centuries, thus discusses the question—

“Is a man bound by authority of this Scripture ‘*Whose soever sins ye remit,*’ to confess his secret deadly sins to a priest, although he may have him or no ?

“A man is not bound by this Scripture to confess his sins to a priest, although he may have him.

“T. Cantuarien. This is mine opinion and sentence at present” (Dec. 1540).*

I am aware that Dr. Pusey, in his reprint of Abbé Gaume’s *Manual for Confessors*, to which I shall allude presently, endeavours, at p. xxxi. of the Preface, to show that Cranmer held the Tridentine or Roman view of the doctrine of Confession and Absolution; but Dr. Pusey has omitted to state that Cranmer’s paper on the subject to which he alludes was written in the year 1538, at which time the Roman Mass remained intact. Many years later Cranmer, referring to the errors which he once held in his *Answer against the False Calumniation of Dr. R. Smith*, written five years before his martyrdom in 1556, says—

“This I confess to myself, that not long before I wrote the said Catechism, I was in that error of the Real Presence, as I was many years past in divers other errors, &c. . . . being brought up from youth in them, and noursled therein for lack of good instruction from my youth, the outrageous floods of Papistical errors at that time overflowing the world.”†

Archdeacon Denison has committed the same mistake with regard to Cranmer which Dr. Pusey has done. In a sermon preached at Wells Cathedral in 1873, when advocating *Auricular Confession*, he endeavoured to justify the practice on the authority of Cranmer, trusting to a pamphlet by the Rev. C. N. Gray in support of his contention. But it proved on examination that Mr. Gray’s quotations were thoroughly untrustworthy, and that the archdeacon was leaning on a broken reed. Moreover, the archdeacon committed some surprising mistakes in that sermon, when he asserted that—

“The Church encourages, directs, requires that a man go to a priest, ‘open his grief,’ and ask to receive the benefit of absolution.”

Now there are three mistakes in this short sentence, whereby Archdeacon Denison seeks to impose his theory of sacramental

* *Questions and Answers concerning the Sacraments*, &c., which work is proved to have been written between September 17 and December 29, 1540. *Cranmer’s Works*, Parker Society, p. 117.

† Cranmer’s *Disputations Relative to the Lord’s Supper*, p. 374; Parker Society.

confession on those who are willing to receive it. The Church of England does not "require," but only *permits* a person who cannot otherwise quiet his conscience, to "open his grief," not "to a priest," but to a "*minister*" of God's word; and so far from "asking to receive the benefit of absolution," our Church says nothing whatever about "asking," but says, without asking, the penitent may "*receive the benefit of absolution by the ministry of God's Holy word.*" In short, Archdeacon Denison's mode of arguing this question may remind us of a well-known anecdote once current in Paris of the *French Academy* having sent a copy of a work on Natural History to M. Dupin, in which the *crab* was defined as "*a red fish which walks backwards.*" "Gentlemen," was the reply which the astonished academicians received, "your definition would be admirable, but for the circumstance that the crab is *not* a fish, its colour is *not* red, and it does *not* walk backwards!"

We have already seen that the practice of "Auricular Confession" has no pretensions whatever to the name of "CATHOLIC," since it falls under the just condemnation of Tertullian—

"*That which was first is true; but that which came after is false*" (*Præs. v. Hær. c. 31*).

And that when the Church of England returned to the Catholic faith at the time of the Reformation, she pointedly excluded the practice of confession from any place in her communion. One of the earliest and most eminent of her noble band of martyrs, William Tyndal, whose "epitaph is the Reformation," as the historian Froude justly remarks, thus speaks of Auricular Confession, which was the authorized practice in his day before he was burnt, A.D. 1536—

"*Confession in the ear (Auricular) is verily a work of Satan, and that the falsest that ever was wrought, and that most has devoured the faith.*"

But Dr. Pusey, in his letters to the *Daily Express* of 1877, declared that—

"*No one pretends that any knowledge of evil has been conveyed through the practice of Auricular Confession.*"

Let any one who is conversant with the subject say which is most right? The martyr Tyndal of three centuries ago, or Dr. Pusey's opinion in the present day. I have already adduced the testimony of several Roman priests on the deleterious effects of the Confessional, of which they must necessarily be most unexceptionable witnesses. I now would add to it the testimony of a few of our bishops and others as to its effects on members of the Church

of England at the present time. In the debate in Convocation of May 9th, 1873, as reported in the *Guardian*, on the petition of 480 "priests" to the bishops, to establish an order of "Licensed Confessors" in the Church of England, the late Bishop Wilberforce stated he had found—

"Some young men in his diocese teaching a *great error*, viz., that no man can lead the highest Christian life, unless he is in the habitual practice of confession. This he considered a *most mischievous doctrine*, one *entirely alien to the whole spirit of the Church of England*."

The present Bishop of Winchester (Harold Browne) said on the same occasion—

"I am sorry to say I have been cognisant personally of *two or three most grievous results* that I can only allude to in a general form, through young women having chosen young men by their own free choice as their confessors."

The late Bishop Blomfield of London very truly declared in his Charge of 1842, that—

"Auricular Confession was utterly unknown to the primitive Church, one of the most fearful abuses of that of Rome, and the source of unspeakable abominations."

The present Bishop of Salisbury considers the Confessional to be "unholy, illegal, and full of mischief;" while Bishop Magee of Peterborough declares it to be—

"*Impossible*, when taking God's place without God's attributes, for the confessor, however prudent he may be, to avoid instilling vice by the Confessional."

Thus much in reply to the marvellous hallucination under which Dr. Pusey was labouring, when he affirmed, "No one pretends that any knowledge of evil has ever been conveyed through the practice of confession." And in reply to Dr. Pusey's insinuation in his letters to the *Daily Express* thus worded—

"The wickedness of the adversary (Satan) consists in this, that he has insinuated that questions of this (objectionable) sort would be asked of the modest wives and daughters of our English homes;"—

we are compelled to quote the evidence obtained by the Bishop of London's legal adviser, in consequence of some serious charges brought against one of the curates of St. Barnabas, and who was very properly dismissed from the post he had disgraced. At a public meeting held in St. James's Hall, June 11th, 1854, the Hon. and Rev. F. Baring adduced some of this evidence, which reads as follows—

"Mary M. testified: I am thirty-nine years of age, have been married seventeen years, have lived for the last twenty years in the district of St. Barnabas. Miss Jones, one of the lady visitors, called upon me about six years since, and begged me to go to Mr. Poole, to *make open confession*. I went several times to Mr. Poole, who took me into the sacristy. *He examined me almost entirely upon the seventh commandment. His questions were most indecent, and in forms that I could not answer.* I should not like to repeat them to you. I never went afterwards to confess, and refused to go several times. One of my daughters went continually to confess. She afterwards became a Roman Catholic, and states that *the two confessions are just the same*; and the prayer for confession, as given to me by Miss Jones, *is the same as the one used in the Church of Rome.*"

Dr. Pusey wrote to me some years ago, to say that Bishop Blomfield, when describing Auricular Confession as "the source of unspeakable abominations," *was referring exclusively to the Roman Church*, implying that the system which he sanctioned was altogether different; but the evidence already adduced contradicts this assertion of Dr. Pusey; and a leading Roman Catholic journal once remarked—

"The mode of making and receiving a confession is substantially identical with ours; the same questions are asked, the same penances given, and it appears to us *somewhat dishonest* to pretend that it is otherwise." *

If any one has ever read a work entitled, *Personal Experience of Roman Catholicism*, by Mrs. Richardson, published in London, 1865; or a more recent one entitled, *Confession and its Consequences: a Few Words of Warning addressed to the Mothers, Fathers, and Husbands of Great Britain*; by a Wife and Mother—he will stand aghast at Dr. Pusey's surprising hardihood in declaring that no evil results have ever followed from the Confessional. How affecting is the testimony of the Rev. Père Chiniquy, for some years a Roman Catholic in Canada, on this painful subject—

"More than once I have seen women fainting in the Confessional box, who told me afterwards, that the necessity of speaking to an unmarried man on certain things, on which the most common laws of decency ought to have for ever sealed their lips, had almost killed them! Not hundreds, but thousands of times, I have heard from the dying lips of single girls, as well as of married women, the awful words, '*I am for ever lost!*' All my past confessions and communions have been as many sacrileges! *I have never dared to answer correctly the questions of my confessors, shame has sealed my lips and damned my soul.*'" †

* Quoted in Dr. Maurice's *Letter to Dr. Macbride on Oxford Popery*, p. 102.

† *The Priest, the Woman, and the Confessional*, by Père Chiniquy, p. 3; London, 1874.

This last sentence, which I have *italicised*, confirms the testimony of Dr. Pusey's nominee, the Rev. Mr. Knott, when a confessing priest at St. Saviour's, Leeds, that "*no one who goes to confession ever confesses his MASTER SIN.*" And although it is sometimes pretended that there is a distinction between the Confessional in the English Church and the Roman Church, we have already seen by the evidence adduced, and much more might be said of the same sort, that the system as practised by Ritualists and Romanists alike, is virtually the same in all respects. I am aware that Dr. Pusey wrote nearly thirty years ago—

"It is very sad that English people should be thus worked upon through their tenderest and purest feelings, and their domestic affections, to a sort of madness about a *mere delusion*. It is, as you know, a *mere dream*, that any father, mother, husband, wife or child, would be pained by any question *we put* in confession, apart from the pain that sins have been committed." *

The above extract is from a letter addressed by Dr. Pusey to Mr. Prynne of Plymouth, who was virtually tried by the Bishop of Exeter (at which trial the author happened to be present) for the questions which he was in the habit of putting to young girls, when preparing them for confirmation. The published correspondence between Dr. Pusey and the Rev. Mr. Fortescue shows the grounds on which Dr. Pusey justifies the whole system of Confession, which he and his friends have introduced with such fatal effect into our Reformed Church.

In letter No. 1, which is dated from Dittesham, Torquay, Dec. 20, 1852, Mr. Fortescue, after quoting Dr. Pusey's words as given above, gives the questions asked by Mr. Prynne, some of which are of necessity recorded in Latin, as well as an account of a similar trial which had before taken place at Leeds, on the behaviour of the Rev. H. F. Beckett, one of the curates of St. Saviour's, respecting the Confessional, the nature of which appeared in a letter by the then Bishop of Ripon (Archbishop Longley of Canterbury), addressed to the parishioners of St. Saviour's, Leeds (Rivingtons, 1851), in which he states respecting the principal young woman examined, that—

"Every attempt was made, *but in vain*, to invalidate her simple straight-

* *A Correspondence between Dr. Pusey and the Rev. R. H. Fortescue, late Curate of Bigbury, Devon* (subsequently Rector of St. Paul's, Exeter), *on the Practise of Auricular Confession, as Evidenced by the Inquiries at Leeds and Plymouth*, p. 2; London, Simpkin and Marshall, 1854.

forward testimony; and no imputation was ever cast upon her general integrity....The questions asked were very indelicate ones" (pp. 31, 34).

Dr. Pusey in his reply said there was a misprint in his letter to Mr. Prynne; in place of "any questions *we* put in confession," it should have been "*ever* put in confession," so that Dr. Pusey's own declaration respecting the Confessional reads thus—

"It is a *mere dream*, that any father, mother, husband, wife, or child, would be pained by any question *ever put in confession*"—

notwithstanding the overwhelming evidence to the contrary,* both as regards the way Confession is practised both in the Church of Rome and by the Ritualistic clergy of the Church of England.

In the fourth century, when the purity of the Primitive Church had passed away, it appears that those who had fallen from the faith were required to make *public confession*, and perform *open penance* before the congregation. The confessions became inconvenient on account of their nature; hence "penitentiary presbyters" were appointed to receive confessions in *private*. Two ecclesiastical historians relate a case which will account why this office was speedily abolished. In the year A.D. 390, a certain lady of rank at Constantinople fell a victim to her confessor, during one of these "dark sceances" in the church. Nectarius, the Archbishop of Constantinople, at once abolished the office; and many centuries elapsed before Auricular Confession was again heard of amongst professing Christians.†

Dr. Pusey proceeds to justify *Auricular Confession* on the ground that the Church of England yearly rehearses an acknowledgment of

* "*Overwhelming evidence to the contrary.*" I adduce the testimony of a lady who had passed over from Dr. Pusey's party to the Church of Rome, and who is thus able to speak from experience of both communions. The following describes her feelings after her first confession:—

"It was a dark page in my experience, when I first knelt at the feet of a mortal to confess what should have been poured *into the ear of God alone*. But a brief time before it would have put my longing after Catholicism to rest for ever....At some things I was greatly startled. The questioning, &c., outraged my feelings to such an extent, that forgetting all respect to my confessor, I hastily exclaimed, 'I cannot say a word more,' while the thought rushed into my mind, '*All is true that their enemies say of them.*' *All that I can remember was my burning cheek, and inability to raise up my eyes from the ground....To chronicle what passed there, would sully paper*" (*Personal Experience of Roman Catholicism*, by Mrs. Eliza Richardson; p. 40, *et seq.*).

† Socrates, *Eecl. Hist.*, v. 19; Sozomen, *Eecl. Hist.*, viii. 16.

the fact that "*In the primitive Church, at the beginning of Lent, certain persons were put to open penance,*" which no one denies; but this is a very different thing from the system of Auricular Confession which Dr. Pusey has set up, and which, I presume, he must be aware was "totally unknown," as Bishop Blomfield pointed out, in the primitive Church. Then Dr. Pusey declares it is—

"A detestable insinuation that Confession turns, in any degree, upon the breaches of the seventh commandment," adding, "I am satisfied, from all the experience which I have had, and from my knowledge of others who have received confessions, including Mr. Prynne, that *no question is ever put in voluntary confession which any one would be pained to hear* . . . But I do think your letter is a very vexatious and unjustifiable attack upon Mr. Prynne, for which I think you will be sorry, if not before, at the Day of Judgment!"

Mr. Fortescue, in reply to Dr. Pusey, after declining to be turned aside from his course "by spiritual intimidation," referring to the exposure which had taken place at Leeds and Plymouth, where proof was given which satisfied the Bishop of Ripon, that in voluntary confession *improper questions were asked*, says—

"With that evidence before me, I find it impossible to accept your assurance that no such questions are *ever* put;" and naturally adding with righteous indignation, "I repel the imputation—not in your own strong language, as '*a detestable insinuation,*' and the work of Satan, but—as *weak in argument, untrue in fact, and uncharitable in spirit.*"

Mr. Fortescue further adds, in noticing Dr. Pusey's inconsistency concerning the questions asked in the Confessional—"now contending that none such are put, now justifying the putting them"—as follows—

"Of the particular mode of questioning, adopted by yourself and those who think with you, I know little beyond what I have gathered from the scandalous disclosures at Leeds and Plymouth. Nor do I know much of 'books which bear upon confession.' The only really technical book on the subject that I have looked into, is a Romish one, the '*Manuel des Confesseurs*, par M. l'Abbé Gaume, à Paris, 1845.' It is compiled from books of the highest repute upon the subject among Roman Catholics, and is, I believe, generally used by Romish priests in France and England; and as you referred to it several times in your '*Renewed Explanation*,' in reply to Mr. Dodsworth; and Mr. Maskell distinctly declared that in this particular, '*the rules of the Church of Rome, and no other, are your rules,*' I shall probably be not far wrong in concluding that this book . . . is the one which you and others are in the habit of using, and that to it you would refer me for what you term '*principles of confession.*'

"This *Manual* contains much to justify what you term 'the detestable insinuation,' that confession turns, in a very great degree, on breaches of the seventh commandment. . . . Thus, in an imaginary dialogue between a confessor and his penitent, not only is it advised to make the seventh commandment *the first subject of enquiry*, not only are the questions on it particular in the extreme as compared with those on the other commandments, but nearly one half of the entire examination on moral subjects is devoted to this one branch of them; and the matter is of so filthy a description, that M. l'Abbé Gaume, for very shame's sake, gives the greater part of it in Latin." *

The controversy between Dr. Pusey and Mr. Fortescue took place at the end of 1852. Twenty-five years later Dr. Pusey wrote to me from Oxford, October 25th, 1877, to inform me that he was then engaged on a work bearing on the subject of Auricular Confession—

"I am myself forming a catena of our writers who have written more or less in favour of confession. I do not think that your friends or yourself know whom they are resisting. The list is larger than they think."

On the appearance of Dr. Pusey's work soon after, I discovered that it was the very work to which Mr. Fortescue had called Dr. Pusey's attention, as proving that "the rules of the Church of Rome" were identical with those adopted by Dr. Pusey on the subject of confession, and which appeared with the following title—*Advice to those who exercise the Ministry of Reconciliation through Confession and Absolution, being the Abbé Gaume's MANUAL FOR CONFESSORS, &c., adapted for the Use of the English Church.*

From this work we may gather that there is *no distinction* between Dr. Pusey's teaching and that of the Church of Rome on the doctrine of confession; inasmuch as Dr. Pusey quotes without modification the Tridentine Canon, which requires "the faithful to bring *children* to confession from the time they are *seven years old*; and it is a great negligence in parents to omit doing so" (p. 159).

Among other enormities which Dr. Pusey appears to sanction by his publication of it for the edification of his disciples, the *MANUAL* teaches that the seal of confession condones perjury on this wise—

"Pope Eugenius says, that whatever a confessor knows through confession he knows it *as God*; while out of confession he is only speaking *as man*. So that 'as man,' he can say that he does not know that which he has learnt as God's representative. I go further still, *as man* he can swear with a clear conscience that he knows not what he knows only *as God*" (p. 402).

* *Correspondence between Dr. Pusey and the Rev. R. Fortescue*, pp. 16—23.

The MANUAL also teaches that as—

“The tribunal of Penance must be directed by the science of theology, it is indispensable that the confessor should study moral theology” (p. 58).

Whether Dr. Pusey was acquainted with the works of *Liguori* or *Dens*, the authorized exponents of moral theology in the Church of Rome, I know not; but I may sufficiently raise the veil to say that they fully justify the severe condemnation which two eminent Bishops of the Church of England have passed upon the system of the Confessional, as treated by the moral theologians of the Church of Rome.

The late Bishop Phillpotts, in his *Letters to Charles Butler*, thus handles the subject—

“The Council of Trent hath decreed that Sacramental Confession is absolutely necessary to salvation: an anathema is pronounced against all who presume to say the contrary. Such is the doctrine of your Church (of Rome) on this particular. On the practical mischiefs to which it leads... and consequences less mischievous than these, I forbear to enlarge. Let me only say, that they are not imaginary. I have looked into a tract, which you inform us is the most popular of all your books of devotion, *The Garden of the Soul*. I have read there sentiments of piety as warm and just, as the expression of them is beautiful; but I have also read one page—prescribing a course of self-examination previous to confession—to which I cannot allude without disgust. Nothing, I verily believe, more loathsome or polluting, could be found in the journal of a brothel” (pp. 103, 104).

So the late Bishop Wilberforce, in an address to his Deans Rural at Winchester House a few days before his sudden death, speaks on the same subject—

“Be distinct in your declaration against enforced confession to a priest, testify against it, whether as enforced by rule or only by influence. *This system of confession is one of the worst developments of Popery.* It is a system of unnatural excitement, fraught with evil to the whole spiritual constitution—the substitution of confession to man for the opening of the heart to God. In families, it introduces untold mischief. . . . As regards the person to whom confession is made, it brings in a wretched system of casuistry. But far worse than this, it necessitates the terrible evil of familiar dealing with sins of uncleanness, and so poisoning the minds of priest and people alike. *A fact which has of late been very painfully brought home to me.*”

I think this will be sufficient to counteract the extraordinary delusion under which Dr. Pusey must have been labouring when he wrote that “no one pretends that any knowledge of evil has ever been conveyed through the practice of confession”—though he adds in his

letters to the *Daily Express*—"a storm has been raised against it, which is too well timed not to leave some doubt as to the *honesty* of those who have been raising it." I received a letter from Dr. Pusey, dated "Christmas Eve, 1877," in which he writes—

"For myself, what I condemned was the wide-spread dishonesty used as to those questions in *THE PRIEST IN ABSOLUTION*. The questions were expressly said to be '*for the ill-instructed*' . . . The suppression of the fact that it was '*for the ill-instructed*' made all the declamations against confession a *libel* and a *lie*. *Suppressio veri* is, you know, one form of falsehood. *The book was never published*, so it is no publication." *

It is difficult to understand what Dr. Pusey means by saying that the book was "never published." It was lent me for the purpose of review, and though I read it with some attention, partly because it was said to have been written by an old College acquaintance at Cambridge, and partly with the desire to see what those who were anxious to introduce the Confessional into our Protestant Church really taught on the subject, I did not discover where it was stated that the offensive questions were *alone* intended "for the ill-instructed," as Dr. Pusey says; so I may hope to be exempt from the very serious charge which he once brought against the *honesty* of those who, from failing to notice that qualifying cause, are guilty, in his estimation, of both "*a libel and a lie*." !!!

The late Dr. Pusey was much given to the habit of accusing an opponent of dishonesty, and libelling him, without taking steps to vindicate his character in an impartial court of law. Thus in a letter addressed by him to the Rev. Mr. Golightly many years ago, and which was reprinted in the *Guardian* of April 3rd, 1867, Dr. Pusey writes—

"A paper has been sent to me with the signature of 'A Clergyman of the Diocese of Oxford,' in which mention is made of me. The words, I am told, are declared by a good legal opinion to be 'clearly actionable.' I am not, of course, after having had all sorts of things said of me for 33 years, going to seek redress for myself," &c.

Bishop Colenso, in a letter which appeared in the *Times* addressed

* In the debate in the House of Lords, July 15th, 1873, Lord Oranmore quoted the Rev. J. C. Chambers as the author of the *Priest in Absolution*, Part II., who wrote in reply to an application for a copy to say that "the book is only delivered to such priests of the English Church as are in the habit of hearing confessions, or are known to me personally, or through friends." But this attempt at concealment scarcely warrants Dr. Pusey's declaration that there was "no publication."

to Dr. Pusey, from Natal, June 6th, 1867, refers to his practice of sending a "challenge to eminent persons to substantiate charges of insincerity in a court of law," &c.; and comes down upon Dr. Pusey with the following severe rejoinder—

"I need hardly say that I heartily adopt every word of yours, substituting only 'Criticisms on the Pentateuch' for 'the Real Objective Presence;' and adding, with still greater severity, "perhaps *moderating a little the language* in which you speak of 'the falsehoods, misrepresentations, and suppression of the truth,' by which you have been assailed, though I have had my share of them also. If you wish to stand on clear ground with those among whom your lot is cast, so also do I. And I call upon you either to 'substantiate any charges' which you have to make against me 'in a court of law,' or to *abstain from making charges which you cannot substantiate.*"

Dr. Pusey, in his *MANUAL FOR CONFESSORS, adapted to the Use of the English Church*, has added a *catena** of Church of England authorities in support of Auricular Confession, as understood by him and practised in the Roman Church;† and which Dr. Pusey considers so conclusive a testimony in his favour, as to cause him to write to me—

"I do not think that your friends or yourself know whom they are resisting. The list is larger than they think."

I select three authorities from this *catena* in order to test their value, as to how far they support Dr. Pusey's contention.

He quotes Archbishop Usher's *Answer to a Jesuit* on the power of the keys in the following way:—

"No kind of confession, either public or private, is disallowed by us, that is any way requisite for the due execution of that ancient power of the keys which Christ bestowed upon His Church."

* The value of a *catena*, of course, depends on the fairness with which the authors quoted are treated. I have already proved that Dr. Pusey in this respect is not always trustworthy, as in that notable instance of his quotation from Hooker on the Lord's Supper, while omitting the very passage where his opinion is most clearly expressed against Dr. Pusey's view (see p. 6). The *Edinburgh Review* of October 1844, when speaking of Dr. Pusey, truly says his works consist of "little else than a patchwork of quotations from the fathers flounced with a deep margin of references, reminding us of that class of controversialists of whom Milton says, 'When they have like good sumpters laid you down their horse-load of citations from the fathers at your door, you may take off their pack-saddles; and then their work is done'" (p. 334).

† See Mr. Maskell's testimony on the identity of Dr. Pusey's doctrine of the Confessional with that of the Church of Rome at p. 67.

Had Usher, who has been justly named "the Unanswerable Defender of the Orthodox Religion," only written so far as Dr. Pusey quotes him, the testimony of that high authority might be adduced in his favour. But Dr. Pusey, according to his usual habit, as in the case of Hooker on the Lord's Supper, has *omitted* to quote the context, which gives quite a different view from what Dr. Pusey is desirous of making the Archbishop say. Had he continued the passage from where he stops short, his readers would have read Usher's opinion on this wise:—

"The thing we reject is *that new pick-lock of Sacramental Confession, obtruded upon men's consciences, as a matter necessary to salvation, by the Canons of the late Conventicle of Trent. . . . This doctrine we cannot but reject, as being repugnant to that which we have learned, both from the Scriptures and from the fathers.* For in the Scriptures we find, that the confession which the penitent sinner maketh to God alone, had the promise of forgiveness annexed unto it, which no priest upon earth hath power to make void" (p. 75).

I do not think that Dr. Pusey has gained much by introducing Archbishop Usher into his catena, in support of his views respecting *Auricular Confession*. The same may be said of his quotation from Dr. Crackenthorp's writings, as Dr. Pusey stops short here at the very place where he ought to have gone on; inasmuch as Crackenthorp has condemned the Tridentine doctrine of Sacramental Confession as—

"That antichristian confession of yours into the ears of a priest, which is nothing else than *a snare of conscience, an abyss of fraud, and a deception of the unlearned*: this and nothing else have we abolished, and deservedly condemn to the pit of hell."

Similarly Dr. Pusey's treatment of Bishop Berkeley on the matter of Auricular Confession proves how *thoroughly untrustworthy* he is in his quotations; for here again he stops short, where he ought in all fairness to have gone on, omitting the following important addition:—

"But as it (Auricular Confession) is managed in the Church of Rome, I apprehend it doth *infinitely more mischief than good.* Their casuistry seemeth a *disgrace*, not only to Christianity, but to the light of nature."

We see now how thoroughly untrustworthy the late Dr. Pusey was in his witnesses on behalf of "Auricular Confession." The very attempt to make any respectable authority in the Church of England support the teaching of the Church of Rome, as set forth in the Abbé Gaume's *MANUAL FOR CONFESSORS*, is sufficient to bring, as the

late Bishop Thirlwall once remarked, the very name of a *catena* into disrepute. And though Dr. Pusey and his party may hold very cheap the authority of our Bishops, it is satisfactory to know that not one has given in his adhesion to Dr. Pusey's attempt to commend the unholy practice of the Confessional to the Church of England. And when in 1873 between 400 and 500 of the Ritualistic clergy petitioned Convocation to "provide for the education, selection, and licensing of duly qualified confessors," the Bishops very properly treated such an uncatholic and antisciptural proposal with silence and contempt. And it was a matter of thankfulness to see the Bishop of Exeter at that time refusing to license a curate as Chaplain at Luscombe, near Dawlish, where I was curate for some years, because of his having adopted the practice of "private confession," telling him in plain terms, "*Your teaching is not, in my opinion, faithful to the Church of England.*" The Bishop of Llandaff, in an address to his archdeacons, published in 1873, on *The Church's Teaching as to Confession*, shows that—

"In all the alterations that have been made in the Book of Common Prayer upon the subject of confession since the Prayer Book of 1549, the tendency has been to discourage, not to promote, Auricular Confession (p. 19).

The *Record*, in its leader of January 24th, 1881, has well expressed the opinion of all loyal and faithful Churchmen on the evil tendency of Dr. Pusey's attempt to introduce a Roman *Manual for Confessors* into our Protestant Church, in the following words:—

"Dr. Pusey has told us that for years he has practised Auricular Confession! He has translated and edited a well-known Roman Catholic Manual, in order, to quote his own words, to provide English Churchmen with 'practical rules of what to do, how to escape temptation, how to advance holiness.' The reiterated advice of that book, again and again repeated, is 'hasten to your confessor.' In other words, while disowning the party name of Ritualism, Dr. Pusey is committed to '*a conspiracy against the doctrine, the discipline, and the practice of our Reformed Church.*' This language is stronger than we generally care to employ, but it is not our own, *the words are those of the* (late) *Archbishop of Canterbury*, and were deliberately used by him with reference to the very subject in hand."

To say nothing of the innumerable scandals which the practice of AURICULAR CONFESSION (a fatal relic of the priestcraft of the middle ages) has caused, it is so essentially an antisciptural, non-primitive and uncatholic a custom, unquestionably copied from the heathen,*

* Auricular Confession, as I have shewn in my *Letter to Dr. Pusey* on that subject, was never heard of in the Christian Church until the eighth century,

and deserving of the severest censure, that we are reminded of the solemn warning conveyed by the apostle, who says—

“Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is the deceiver and the antichrist. . . . Whosoever abideth not in the doctrine of Christ, hath not God. . . . If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds” (2 Ep. John, ver. 7—11).

During the last seven years it has been the lot of the writer to have had much correspondence with the late Dr. Pusey on a variety of subjects, principally relating to the doctrinal differences between the Evangelical and Ritualistic parties at the present time. Dr. Pusey declared, as far as he was concerned, that no such differences existed; only he contended, with something like presumption, that while he went so far in doctrinal truth with the Evangelical school, he went a little farther than they did, because his knowledge was superior to theirs!

Believing that this is one of the many delusions under which Dr. Pusey suffered during the greatest part of his life, I think it well to enumerate some of these delusions, as they may serve to explain the reasons why Evangelical men are unable to reciprocate the vain attempts which Dr. Pusey and others have made of late years to promote union between the two parties, whose principles of *doctrinal truth*, of *allowable ritual*, and *Christian obedience*, are diametrically opposed to each other. A few of Dr. Pusey's delusions may be summarily explained as follows:—

1. That Dr. Newman's interpretation of the Thirty-nine Articles, as set forth in *Tract No. XC.*, and his own subsequent defence of the same, was the true and proper grammatical interpretation, notwithstanding that representative men of the three schools, such as Archbishop Whateley, Bishop Phillpotts, and Dean Goode, had written directly to the contrary.

2. That the Articles of the Church of England and the Decrees of the Council of Trent are “reconcilable each with the

and not established until the twelfth in the Church of Rome. It may be distinctly traced to the heathenish customs which once prevailed in Babylon and Greece, as Hislop, in his *Two Babylons*, has clearly proved. In Hildred's *Japan as it was and is*, and in the Abbé Huc's *Travels in Thibet*, we see how it is practised by the Buddhists, exactly as it is by the Romanists and Ritualists, in the present day.

other;"* notwithstanding that on the subject of the Lord's Supper one teaches that "Christ is given and eaten after a heavenly and spiritual manner *only*;" while the other asserts that if any one says Christ is given *only* after a spiritual manner, he is accursed!"

3. That the change in Keble's well-known hymn on Gunpowder Treason, made after the author's death, from "*Not* in the hands" to "*As* in the hands," is of no consequence, as they mean the same thing; so infatuated and so colour-blind does Dr. Pusey appear to be, that he is unable to see what is so plain and clear to every loyal Churchman, as the Dean of Chichester has expressed it: "In common with thousands, I hold that no greater wrong was ever done to the memory of the author of the *Christian Year* than by tampering with his great work after his death, and thereby making *worse than nonsense* one of the most faithful of his poems!"

4. That the judgment in the Gorham case by the Supreme Ordinary "in all spiritual causes," as Dr. Pusey had so solemnly sworn to accept and obey, concurred in as it was by the Archbishops of Canterbury and York, was "a denial of an Article of the Faith;" and that hardly any of the Evangelical school "agreed with Mr. Gorham!" I have sufficiently answered this monstrous error at pp. 40 and 45 of the present work.

5. That if the Hebdomadal Board had delayed "for twelve hours" their judgment on Dr. (now Cardinal) Newman's mode of explaining, or rather "evading," the Thirty-nine Articles, Newman

* Dr. Pusey once wrote to the *Weekly Register* (a Roman Catholic newspaper) as follows:—"I have long been convinced that there is nothing in the Council of Trent which could not be explained satisfactorily. The great body of the faith is held alike by both (the Churches of England and of Rome). We readily recognize the Primacy of the Bishop of Rome. Neither is there any thing in the Pope's supremacy in itself to which we should object." By the term "we," Dr. Pusey of course includes his disloyal and unfaithful followers. The teaching of the Church of England by her Convocation is somewhat different. In the year 1606, both Houses of Convocation decreed as follows—"If any man shall affirm that the intolerable pride of the Bishop of Rome, through the advancement of himself by many stratagems and false miracles over the Catholic Church, *the Temple of God, as if he were God Himself*, doth not argue him plainly to be the *Man of Sin*, mentioned by the apostle, he doth greatly err" (Cardwell's *Synodalia*, i. 379). Which think you is nearest the truth—Dr. Pusey, who was willing to admit the Papal Supremacy, or the Church of England, which teaches that the Bishop of Rome is the predicted *Man of Sin*?

would not have seceded to Rome, and the subsequent history of the Church of England would have been altered!

6. That "no one pretends," says Dr. Pusey, "that any knowledge of evil has been conveyed through the practice of Auricular Confession!" or, as he declared in his controversy with the Rev. R. Fortescue, "It is a mere dream than *any one would be pained by any question ever put in confession!*" I refer the reader to Mr. Fortescue's excellent reply to Dr. Pusey's astonishing "dream" on this subject (see pp. 80—82).

7. The last delusion which I think it necessary to notice is that which he asserts in the lengthy correspondence which I had with Dr. Pusey during the last seven years, and which may be described chiefly under these two heads—First, That the Ritualists were neither lawless nor disobedient, while those who endeavoured to keep the Ritualists within the boundaries of the law, and to enforce obedience to the law, were guilty of PERSECUTION; and secondly, that his (Dr. Pusey's) doctrinal teaching and that of the Evangelical party was one and the same.

On the first of these two heads, viz., the rightful meaning of the word "Persecution," to which I have already referred, I can only express my agreement with the present Bishop of Lincoln, that in the recent lengthy struggle between the lawless Mr. Green and his opponents, the real persecutor of the Church of Christ was Mr. Green, by his obstinate contumacy and his infatuated disregard of his most solemn vows to obey those that had the rule over him in spiritual things.

The present Bishop of Oxford appears to take a different view of the true meaning of "Persecution" from that of the Bishop of Lincoln, inasmuch as in a speech delivered by him in 1870, he is so violent against Evangelical men in general and the *Church Association* in particular, that he spake of these honest and loyal men (who have no other desire than to support the bishops who are faithful to their consecration vows, the legal supreme ruler of the Church, in the person of the Sovereign, and the law itself, when pronounced by any legitimate authority) in the following unjust terms; as—

"The persecution of those who would clothe their fanatical animosities in a venerable garb of religion and law."

If these be really the words used by the Bishop of Oxford, as asserted by a writer in the *Record*, "*Cantabrigiensis*," June 16, 1879, they are a sad self-rebuke of one who has most solemnly sworn

to "correct and punish such as be disobedient and criminous within his diocese," and upon whom he appears to bestow all his favour.*

Secondly, Dr. Pusey asserts that there was no difference between his teaching and that of the Evangelical party. It may be safely asserted, that in making such a statement Dr. Pusey was under as strong a delusion, as the noted Mr. John Hampden when he considers Sir Isaac Newton an ignoramus, and the earth we inhabit as flat as a plate! Such persons appear to be quite impervious to reason. If there be any meaning in words and language on the five doctrinal points of BAPTISM, the LORD'S SUPPER, JUSTIFICATION, CONFESSION, and ABSOLUTION, as we have already seen what Dr. Pusey holds on these points, it is scarcely necessary to say that the Evangelicals teach exactly opposite on every one of these subjects; and the only possible explanation we can offer of Dr. Pusey's many delusions in general, and this one in particular, is that he was so "colour-blind" in regard to spiritual matters, that he contended the Articles of the Church of England and the Decrees of the Council of Trent were reconcilable with each other. Surely, every unprejudiced person in the world must agree with the Hebdomadal Board at Oxford, when they decided that such a mode of interpreting the Articles was an "evasion," and not an honest or honourable explanation of the Articles in question. But Dr. Pusey, I believe, remained to the end of his days under this pitiable and monstrous delusion!

Dr. Pusey, in a letter to me, dated March 5, 1878, remarks—

"The belief of pious Evangelicals is often a good deal sounder than they

* Canon Carter has stamped himself sufficiently "criminous," by declaring that there was "substantially no difference" between the teaching of the Churches of England and Rome on the subject of the Lord's Supper! Nevertheless, the Bishop of Oxford's partisanship on behalf of this "criminous" clerk was so extreme, that he actually appeared in Court in person, to seek to prevent Canon Carter from being tried. And this is the way in which the Bishop's conduct appeared to an upright English judge; Lord Justice Bramwell said—"It is admitted that Mr. Carter has committed, and is wilfully persisting in several breaches of the law of the land. By what means he has persuaded himself that he can receive the wages of the state to do a certain duty, and not to do it, I cannot conceive; and with all submission, *I feel nearly equal difficulty in understanding how it can seem right to the Right Rev. Prelate not to bring him to justice.*" If the Bishop of Oxford had any conscience, he must have felt overcome with shame at receiving such a rebuke from the Judicial Bench.

express in words....I used to say to those whom I knew of the so-called *Evangelical School*, 'I believe all which you believe; *we only part where you deny.*' I challenged my friend Henry Venn Elliot to frame his belief in words which I could not accept."

In a letter written in the same year to Dr. Liddon, Dr. Pusey says respecting a distinguished member of the Evangelical party, the Rev. A. Christopher, Rector of St. Algate, Oxford—

"I am sorry that he thinks as he does, as I have always thought him an earnest and loving man, and I have ever supposed that I held as a matter of faith all which he holds as such, *only I have been taught more.*"

But has Dr. Pusey "been taught more" of what the apostle calls "the truth as it is in Jesus" than the Evangelical school? Or is it not rather another of the many delusions under which the late Dr. Pusey laboured through so many years of his life? This is a question of the utmost moment to all parties professing to belong to the Church of Christ. I am compelled to say that if I had my doubts a few years ago respecting Dr. Pusey's soundness in the true Catholic faith, those doubts have considerably increased since I have read more of Dr. Pusey's recent controversial writings, which have served as much as any thing to manifest the enormous gulf between Dr. Pusey's doctrines and those of the Evangelical school of the present day—differences as great as fully to justify the language of Dr. Littledale, when speaking of the doctrines respectively taught by the Evangelicals and Ritualists; as he says—

"They are logically *two distinct religions*, and not merely different aspects of the same religion. They are quite as diverse from each other as Judaism is from Islam." *

* *The Two Religions*; A Lecture, by R. F. Littledale, LL.D.; p. 2. To show the nature of the religion professed by Dr. Littledale, we find him asserting with that extraordinary bitterness, which is alike peculiar to the ultra-Infidel as well as the ultra-Ritualist, respecting those "martyrs of Jesus," the Reformers of the sixteenth century, who were as truly such as any who were put to death by the heathen during the first three centuries of the Christian era; that though the "Jacobins, Robespierre, Danton, Marat, and the like sinned deeply in *cruelty, impiety, and licentious foulness*, in all these particulars they were left far behind by the leaders of the English Reformation, Cranmer, Ridley, Latimer, and Hooper" (*Innovations*, by Dr. Littledale; pp. 15, 31). Such language can only be paralleled by that employed by an open enemy, the author of a Popish work, entitled, *My Clerical Friends*, when he writes that, "There is not an error in religion, not an evil principle in social or political science, for which modern society

In noticing the conduct of the Ritualists who form, to use Dr. Pusey's language, "the so-called" *English Church Union*, we may contrast it with that of the apostle Paul under similar circumstances. When he was "accused of questions of the law of Moses" before the Roman Governor as "a pestilent fellow and a ringleader of the sect of the Nazarines," "the high priest and the chief of the Jews" demanded that he should be "sent to Jerusalem," to be judged by the Ecclesiastical Courts of that time, or as the Ritualists would prefer to term it "the spirituality." However, when Festus asks his prisoner, "Wilt thou go up to Jerusalem to be judged?" Paul at once replied, "I stand at Cæsar's judgment seat, where I ought to be judged . . . I appeal unto Cæsar" (Acts xxv. 2—11). No incident recorded in Holy Scripture can be more telling against the whole theory and practice of Ritualistic lawlessness than the behaviour of St. Paul when accused before a heathen governor by the sacerdotal professors of Church principles, than that embodied in "the high priest and the chief of the Jews." And yet Dr. Pusey had the temerity, as appears by his numerous controversial letters to secular newspapers, and to "dearest Charles Wood" of the English Church Union, to condone and to advocate warmly the cause of Messrs. Mackonochie, Dale, Green, &c., &c., and others, who notwithstanding their most solemn vows * have shown by

is not entitled to reproach the *Satanical fraud* which its contented victims still call the Reformation!" Judging from a sermon which has been sent me by the secretary of the English Church Union, entitled, *The Two Religious Movements of Our Time*, "preached to the members of the English Church Union by Dr. W. C. Lake, Dean of Durham," he seems to be under the marvellous delusion that the Ritualists and the Broad Church party are virtually one, though he admits that there is a "natural and necessary difference between (these) two large classes of believers," and that if the Church of England does not bow to the Ritualists, whom he terms with characteristic arrogance "the advanced Catholic party!!! . . . the days of the English Church are numbered" (p. 10).

* Every beneficed clergyman is most solemnly pledged to admit that "The Queen's Majesty, under God, is the *only* Supreme Governor of this realm, as well in all *spiritual* or ecclesiastical things or causes as *temporal*" (Canon 36). Again, the Church of England teaches—"That the Queen's power is the highest under God; to whom all men do, by God's laws, owe most *loyalty and obedience*, above all other power and potentates" (Canon 1). It has been ruled by the law of England, in Grendon's case, 18, 19 Elizabeth (see Plowden, 498), that "the Sovereign is *Supreme Ordinary*, as having received, by the Act of Henry VIII. 26, c. i., all the power which

their action how lightly such are esteemed by them. But if the words of St. Paul to Timothy (1 Epist. i. 9, 10) have any definite meaning, I do not see how it is possible to acquit these "lawless and disobedient" men of the sin of "perjury." Hence we are not surprised at finding that Mr. Mackonochie, after one of his many condemnations by the Queen's Courts during his 15 years' rebellion against the laws of God and man, should have had the audacity to publish an address to his congregation containing these profane words—

"We do not mean to obey (the law), and if God give us grace to do so, will meet any punishment rather than obey."

How little does he appear to know anything of the spirit of the Gospel of Christ, or the meaning of the apostolic command, "*Obey them that have the rule over you, and submit yourselves*" (Heb. xiii. 17). What a contrast does the conduct of the apostle Paul exhibit under similar circumstances with the fallen and "deprived" Mr. Mackonochie, the defiant rebel of all law and order in the Church of Christ for 15 years!

Was St. Paul in error in appealing to a heathen court of law in preference to a spiritual court of his own favoured nation? And was Dr. Pusey right when he and his party unceasingly declare that they are the only persons who interpret "the Ornaments Rubic" aright; and defiantly assert that the law, which they have sworn most solemnly to obey, is, to use Dr Pusey's chosen words, "Unlaw," and "a misinterpretation of the law," or "a state-made law?" With the same reasoning, every burglar or murderer after condemnation might console himself with these Ritualistic ethics; that his judges were all wrong, and that he alone could interpret the law aright, and in his own favour. Nothing shows more conclusively the enormous gulf between Evangelicals and Ritualists than the way the judgments of the Supreme authority "in all spiritual causes," and of other courts equally authorized by the law of England, have been respectively received. The Evangelical

the Pope had before exercised as *Supreme Ordinary*." Hence Archdeacon Hale, in his work on *The Supremacy of the Crown*, justly observes—"Over all the bishops the law of England has established a Supreme Ordinary in the person of the Sovereign." The late Lord Beaconsfield justly said that—"The wise men who built up the realm of England devised the doctrine of the *Royal Supremacy*, which has given control over ecclesiastical affairs to laymen, and which is at present the only security for our religious liberty, and the great security for our religious rights."

clergy are as firmly convinced that the judgments of the Sovereign respecting the "Ornaments Rubric" was right, and that Dr. Pusey was wrong, as the Ritualists are the reverse. This is also seen in the different way in which these two parties regard their most solemn vows and obligations to obey the laws of God and man.

There was a time when the weight of Dr. Pusey's character gave considerable authority to any cause which he might choose to defend. Of late years, however, as we have seen in the foregoing *Historical Sketch*, his Ritualistic proclivities, though he pointedly rejects the name of "Ritualist," have unhappily disturbed his mental vision, that he could not even discern the fact affecting the questions at issue, under the obscuring influence of prejudice which has beset and distorted his mind. To mention only a few of these. In a letter addressed to the President of the *English Church Union*, at a meeting called to support the lawless and disobedient clergy like Messrs. Dale and Enraght, Dr. Pusey said, "*The Church Association has declared its object to be to exterminate the Ritualists.*" On applying to the Church Association for an explanation of this very serious charge, I received the reply that—

"*There is no truth in the statement that the Church Association has declared its object to be to exterminate the Ritualists.*"

Must we not therefore admit that in thus writing, Dr. Pusey made himself a "false accuser" of those to whom he was so violently opposed; as the apostle Paul, in the picture which he has drawn of the Ritualistic party in 2 Tim. iii. 3, predicted would be the case in "the perilous times of the last days!"

Again, Dr. Pusey rashly declared that—

"Agents of the Church Association *tried in vain for years* to find a third parishioner in the Mission at the London Docks to disturb the ritual of the priest."

The Council of the Association employed no such agency as Dr. Pusey imagines, but in 1877, on the complaint of three parishioners, they carried the case to the Bishop of London, who finally reported to them that his counsels to the vicar had been without "any result." The vicar belonged to that class of clergy who place their own private judgment far above the law, or the express order of their Bishop, notwithstanding their oath of canonical obedience, which they virtually interpret thus—"Obey your Bishop *only* when he agrees with you."

Another misstatement of Dr. Pusey's requires notice. In his defence of the notorious Mr. Mackonochie, he says "St. Alban's

was built by a pious High Church layman in what was one of the worst localities in London. It is now full of a religious population, who join intelligently in the service provided for them." Here we have a grievous misrepresentation of facts in several particulars. The neighbourhood of St. Alban's was and still is one of the worst localities in London. Long before Mr. J. G. Hubbard built St. Alban's, an admirable work of Christian philanthropy was carried on under the supervision of a faithful and loyal Churchman, Mr. John Martin, of Lincoln's Inn, to say nothing of the work of that excellent Institution, the *London City Mission*, which carries on its work and labour of love amongst the inhabitants of the slums of London, in a way to which the Ritualists, with all their boastings, can make no pretensions. And it may be mentioned to Mr. Martin's credit, and to show the Christian spirit in which he has acted in his contest with that great offender and opponent of all law and order, that after having obtained judgment again and again in several protracted law suits, it is due only to his forbearance that Mr. Mackonochie has not been finally shut up in prison for perverse contempt of court. Dr. Pusey conveniently forgot to state all this, as well as to notice the fact, that in consequence of Mr. Mackonochie's outrageous lawlessness and disobedience, the High Churchman, Mr. Hubbard, was constrained publicly to speak of the proceedings at St. Alban's, as "*the one great grief of his whole life.*" And as for the remaining statement of Dr. Pusey, that the neighbourhood of St. Alban's *is now full of a religious population,*" this is one of the instances where he has drawn on his imagination for his facts.

At the time when St. Alban's had become more notorious than it now is, it was statistically proved that the congregation which filled it was not drawn from the neighbourhood, but, on the contrary, was chiefly composed of city clerks attracted by the love of novelty and music; while many of the lady portion of the congregation belonged to that class who try to combine worldly pleasures with religious dissipation, and who are said to oscillate at certain seasons between the opera box and the confessional box.

Perhaps the most disgraceful episode in Mr. Mackonochie's proceedings during the last fifteen years, is the scandal which has been brought upon the Church of England by what has been appropriately termed "*the Mackonochie-Suckling Shuffle.*" When the criminous clerk Mackonochie, after his defiance of the laws of God and man, and his bold avowal that he would submit to anything rather than obey the law, just as his legal deprivation was about to

be pronounced, resigns his preferment in simulated obedience to the wish of the dying Archbishop, whose mind at the time was so far gone as to make him quite unfit to cope with so old an offender, so defiant a rebel, as the Incumbent of St. Alban's had so long proved himself to be. But in the vain hope that peace would be the result of such a surrender to a wily foe, the primate sank into his tomb, and it was left to show how two determined Romanizers might outwit justice, and obtain a triumph over the laws of God and man. By a skilful shuffle of the cards, the "deprived" Mr. Mackonochie was hurriedly pushed into St. Peter's, while the Incumbent of that church, whose principles, doctrine, and illegal Ritual appear to be exactly the same, was transferred to St. Alban's. And the Bishop of London had the lamentable weakness to consent to such a well-laid scheme for overriding the law, and bringing disgrace and shame on our Protestant and Reformed Church; defending his conduct on the poor plea that he could not act otherwise, shutting his eyes to the noble example before him in the bold and honourable behaviour of the Bishop of Manchester, and the still more miserable plea that as both these Romanizing clergymen were hard workers, therefore they ought to be let alone in their work of undermining the Church of England, and bringing us again under the dominion of Rome. But if the Bishop's reasons were worth any thing, it would justify his promoting such men as the Jesuits Ignatius Loyola and Francis Xavier, or the Buddhist leader, Guitama Buddha, for the most hardened Ritualist will hardly venture to compare the amount of work of Messrs. Mackonochie and Lowder (the Bishop's "pity" notwithstanding) with the three aforesaid great men of the world.

The irreligious press, whether secular or Ritualistic, like the *Saturday Review* or the *Church Times*, were much elated at the apparent success of the shuffle; and the language which they hurled at the heads of those who believe it right to withstand these Ritualistic Romanizers to the utmost of their power, is discreditable alike to their conduct as Englishmen or the profession of Christianity. It is scarcely necessary to quote the words of the *Church Times*, as it will be sufficient to say it was only "as usual,"* and that on this occasion

* "As usual." The following extract from the *Church Times* will give the reader a specimen of the way in which it "reviles" opponents. When describing a meeting of the *Church Association at Wolverhampton*, this representative of the Ritualistic religion spoke of the Evangelical party as "*the drunken Helots of Puritanism in full debauch*," and declaring that "Protestantism, besides being the religion of unbelief, has also from its earliest origin been

it delivered itself in language which a concentrated essence of the contents of the witches' cauldron in *Macbeth* might adequately represent. The language of the *Saturday Review* was nearly as bad; as the following specimen will show. The Mackonochie scandal, we are told, is "a fatal shock to and a moral condemnation" of the *Public Worship Regulation Act*; only unfortunately for the ignorance of this *Saturday Reviewer*, the Mackonochie litigation was commenced many years *before* the *Public Worship Regulation Act* was passed, and was carried on from first to last under the *Church Discipline Act*! Starting, therefore, with this blunder, the *Saturday Review* salutes the Evangelical party under the name of the "Church Association" with the following characteristic language. It speaks of their attempts to ascertain the law of the Church, and to enforce obedience to the law as the "intrigues and persecutions of a pestilent clique," as "that ring of malignant busybodies who have with persistent spitefulness been keeping the Church of England in hot water." "Spiteful pertinacity and sordid malignity" are the terms which the writer employs, while with the most savage delight it gloats over the supposed discomfiture of the Church Association. We wonder if the writers of this *Saturday Review* Billingsgate suppose that such revilings can influence a single loyal Churchman, or indeed any honourable and honest man in the three kingdoms.

In reply to Dr. Pusey's strange delusions, I would simply beg my readers to bear in mind as regards one of them, that whereas the Church of England teaches that at the Lord's Supper "the Body of Christ is given, taken and eaten *only* after an heavenly and spiritual manner"—the Church of Rome declares that those who believe this teaching, *viz.*, that it is eaten "*only* after a spiritual manner, are *accursed*." And if Dr. Pusey can reconcile these two dogmas, which to ordinary minds are the exact converse of each other, he must be greater than the Egyptian magicians who withstood unsuccessfully Moses and Aaron, or at least than Simon Magus, who, according to the "Golden Legend" myth of Jacobus de Voragine, contested the

the religion of *unchastity*" (*Church Times*, March 7th and December 5th, 1873). Can we wonder at the late Archbishop of Canterbury, when referring to the organs of the Ritualistic press, such as the *Church Times* and *Church Review*, in an address to his clergy at Maidstone in 1876, described them as "certain inferior newspapers, which by their ignorance and malevolence *constantly disgraced*, so far as they were able, the Church which they misrepresented."

palm of supremacy with the apostle Peter in the presence of the Emperor Nero!

Secondly, I think in the foregoing pages I have shown that so far from Dr. Pusey having any thing in common with the Evangelical school on the important doctrines which I have already specified, such as Baptism, the Lord's Supper, Justification, the principles of *Tract No. XC.*, and the Confessional, we are wide as the poles asunder; and which, to use apostolic language, may be expressed in these words: The Evangelicals preach what St. Paul calls, "the glorious Gospel of the blessed God,"* however defective their life may be; Dr. Pusey and the Ritualistic party teach what the same apostle calls "another gospel, which is not another: but there be some that trouble you, and would pervert the Gospel of Christ."†

Thirdly, in reference to the subject of Catholicity, Dr. Pusey does not push the subject so prominently or boastfully as some of his disciples do: *e.g.*, The Rev. C. Grueber is a normal specimen of the way in which the Ritualistic party claim for themselves, the almost exclusive right to the possession of the term "Catholic." In one paragraph of this pamphlet, entitled "Canon XXX., what does it mean?" I find him speaking of the sin of "dividing from the Catholic Church," of "The authority of the Catholic Church," of "The true doctrine of the Catholic and Apostolic Church," of "The form received and observed by the Catholic and Apostolic Church," and "Our ancient and Catholic Religion," &c., &c. (p. 5). It is no disparagement to the Ritualistic party, rather the reverse, but it is an undoubted fact that the Church of Rome, of whom the Ritualists are so fond of imitating, notwithstanding the scornful way in which she has repelled all their advances, quite ridicules their claim to the name of "Catholic." I do not quote Mr. Maskell as one who is fair towards the Reformed Church of England, but as one who for a long time having belonged to the party we now call Ritualistic, has seceded to the Church of Rome, and is therefore competent to speak of the way in which his present communion regards the efforts of his former friends, especially on the subject of their claim to being "Catholic." In his *Protestant Ritualists*, he thus opens fire on his quondam allies, at the head of which must be placed the influential name of Dr. Pusey—

"Not a shadow of evidence has yet been brought for supposing any Ritualist minister not to be sincere. Yet for all that, their practices and their teaching have no sound foundation or authority, and are nothing but inven-

* 1 Tim. i. 11.

† Gal. i. 6, 7.

tions of an irritated ingenuity. Nay, the nearer in appearance such teaching and such practice may be to that of the *Catholic* Church, so much the more dangerous, because the more likely to deceive, and so much the more to be condemned. If any thing could have been wanting to prove the hollowness of the claim of the Reformed Church of England to be a branch of the one Church, it would be this modern caricature of Catholic ritual and burlesque of Catholic practice by some of her clergy. From what we hear, the Ritualists are astonished to find that (Roman) Catholics do not regard them as 'a real power in the Church of England;' and that (Roman) Catholics have no hesitation whatever in treating all 'efforts at unity with cold, satirical indifference, and with undisguised contempt.' I use the language of one of their chief weekly organs.

"The Ritualists must bear to be publicly told, whether they like it or not, that (Roman) Catholics do not look upon their doings with any thing like favour, or believe that they really teach all (Roman) Catholic truth more than their neighbours in adjoining parishes. . . . The practice of confession insisted on by Dr. Pusey and his followers, and their pretended absolutions, may allowably provoke little more than a smile. But *playing at Mass* is a very much more serious matter. (Roman) Catholics can but think of them as an irreverent tampering with very holy things, and to be excused only by ignorance of the truth, and by at least honest and good intentions. In so far as such 'high celebrations' are not ludicrous, they are profane" (pp. 7—9).

Cardinal Newman, has an instructive comment on the use of the word "Catholic," in his second edition of his *Autobiography*, which we may note—

"I had begun," he says, "my Essay on the Development of Doctrine in the first months of 1845, and I was hard at it till October. As I advanced, my view so cleared, that instead of speaking any more of the '*Roman Catholics*,' I boldly called them *Catholics*. Before I get to the end, I resolved to be received, and the book remains in the state in which it was then, unfinished."*

Lastly, the difference between Dr. Pusey's teaching and that of the Evangelical school is seen more especially in the determination as to what constitutes THE DIVINE RULE OF FAITH. With the latter, the famous aphorism of Chillingworth, "*The Bible and the Bible only is the religion of Protestants*," is cordially accepted in its full entirety, as well representing the authoritative teaching of the Church of England—

"Holy Scripture containeth all things necessary to salvation : so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation."

* History of my *Religious Opinions*, by John Henry Newman, D.D., p. 188.

Dr. Pusey, on the other hand, seems to require the assistance of tradition together with Holy Scripture in order to make the Divine Rule of Faith complete. Once admit that fatal confession, and you open the door to the crafty developments, and the worst evils of the Roman apostasy.

The late Dean Goode, in *The Divine Rule of Faith and Practice; or, a Defence of the Catholic Doctrine that Holy Scripture has been since the Times of the Apostles the Sole Divine Rule and Practice to the Church against the Dangerous Errors of the Authors of the Tracts for the Times, and The Romanists*, has clearly proved this in the first two chapters of his great work; proving that Messrs. Newman, Keble, and Dr. Pusey have entirely mistaken the meaning of the early Christian writers on the subject of "Evangelical Tradition," which they apply solely to the inspired writers of the New Testament. Thus Tertullian * says—

"No tradition unless it is Scripture ought to be received."

Gregory Nyssen † uses the term "Evangelical and apostolical traditions," to express the books of the New Testament. Hippolytus the martyr ‡ persuades his brethren to "believe according to the tradition of the apostles;" i.e., the New Testament, and nothing else. Now, although it is true that Dr. Pusey, in his *apologetical Letter to the Bishop of Oxford*, endeavours to draw a distinction between his teaching and that of the Church of Rome on the subject of "Tradition," observing that—

"Rome differs from us as to the authority which she ascribes to tradition; she regards it as co-ordinate, our divines as sub-ordinate:"

To which Dean Goode replies as follows:—

"Although this is beyond question uttered in the most perfect good faith, it will be found to be practically nothing more or less than a complete juggle of words. For what can be the use or propriety of drawing distinctions by the application of the co-ordinate and subordinate, between two informants equally divine, which we are told that Scripture and tradition are? The sole question with which we are concerned is, whether patristical tradition is a divine informant. He who holds that it is, is bound to receive it as the Romanists do, of equal authority with the written word. And such beyond contradiction is the doctrine upheld in works like the *British Critic*, § where 'antiquity' is expressly spoken of as 'revelation' equally with Scripture. Dr. Pusey himself tells us, a few

* Tertull., *De Coron*, c. iii.

† Gregory Nyss., *De Virg.*, c. xi.

‡ Hippoly., *Contr. Noet.*, § 17.

§ See *British Critic* for January, 1838, Article on Froude's Remains.

pages after, that 'we owe....to the decisions of the Church Universal, Faith' (p. 53). It is obvious that to maintain that Scripture contains only an imperfect delineation of the most important doctrines, and that the full revelation of them is only to be found in 'tradition,' and yet aver that we make tradition only *subordinate* to Scripture, is an inconsistency and absurdity of no ordinary kind." *

It is solely by "*tradition*" being added on to Scripture, that Dr. Pusey is enabled to adduce something like, I will not say either primitive or early, but any ancient authority, possibly within a thousand years after the introduction of the Gospel, for his doctrines of the "Real Objective Presence," or of Priestly Absolution of sin. And when Dr. Pusey was wont so often to quote the well-known text, "Whose soever sins ye remit, they are remitted," &c., as an authority for his alleged claim to pardon sin, he forgets or omits to notice the important fact, that He who gave this power, whether to Peter solely (Matt. xvi. 19), or to the apostles in their corporate capacity (John xx. 23), or to the disciples generally (Matt. xviii. 18), said also to "the twelve" apostles, "Heal the sick, cleanse the lepers, *raise the dead*, cast out devils," &c. (Matt. x. 8). Let Dr. Pusey, or since he is dead, let any of his misguided followers prove their claim to apostolic gifts by *raising the dead*, and then will be time enough to consider their claim to usurp the prerogative of Almighty God (sinful in the extreme as it undoubtedly is, and so contrary to the primitive and Catholic faith), to absolve sinners and to pardon sin. It is a very awful thought to reflect that when the judgment of the "great white throne" takes place, all the million pretended absolutions uttered by sinful "priests" during the last 1000 years, will prove to have had no effect. Just as the myriads of prayers offered up to the "blessed" Mary, or to any dead man or woman for the living, or on behalf of those who have passed away, will be seen to have been quite vain and useless, never having been heard by those departed saints to whom they have been addressed, in place of Him who alone can hear and answer prayer.

If the reader will turn to the second volume of the *Life of Bishop Wilberforce* (pp. 70—116), and study the letters which the bishop, as Dr. Pusey's diocesan, felt it his duty to address to him in 1850, he will see how deep was the distrust which he entertained for the recognised leader of the party then called Tractarians, but since known by the more appropriate name of "Ritualists," or "Roman-

* Goode's *Divine Rule of Faith*, pp. 39, 40.

izers." Thus in a letter which bears date Nov. 2, 1850, Bishop Wilberforce writes to Dr. Pusey—

"I firmly believe that the influence of your personal ministry does more than the labours of *an open enemy*, to wean from the pure faith and simple ritual of our Church the affections of many of those amongst her children, whose zeal, tenderness, and devotion would, if properly guided, make them eminent saints, and her especial instruments in God's own work in this land"! (*Life*, vol. ii., p. 80).

Five years before this letter was written, Bishop Wilberforce had detected Pusey's disloyalty to our Protestant Church; as we learn from the first volume of the *Life* that in 1845 he wrote thus concerning him:—

"I believe Dr. Pusey to be a very holy man. But then I see that he is *most dark* as to many parts of Christ's Gospel. He has *greatly helped* to make a party of semi-Romanizers in the Church. I see a great want of humility, veiling itself from his eyes under the appearance of self-abasement, in all his writings and doings. His last letter about Newman, I think *deeply painful, utterly sophistical and false*" (p. 311).

If such was the honest opinion of Dr. Pusey's diocesan in 1845, what would it have been if he could have lived until 1882, and witnessed the conduct of Dr. Pusey, whether in respect to his doctrinal teaching, his support of the lawless Ritualists, or his numerous controversies, in which he was invariably in the wrong? The holiness of his character would have been reduced to a *minimum*. The darkness in respect to "many parts of Christ's Gospel" would have greatly deepened; the "semi-Romanizers" in the Church would have been exchanged for "altogether-Romanizers;" and the terrible charge of the Bishop "*deeply painful, utterly sophistical and false,*" would have remained as condemning and as true, with the accumulated weight of 37 years.

Since writing the above, I have had the opportunity of reading the article on "Dr. Pusey and the Church" in the *Quarterly Review* of October, 1882; and though I am not surprised at the amount of praise bestowed, as I think most undeservedly, upon that learned but mistaken man, whose ministry has done more injury to the Church of England "than the labours of an open enemy," I am constrained to declare, with sadness and sorrow, after a careful study of his writings, that I believe the late Dr. Pusey to have been a teacher of doctrines contrary to the primitive and Catholic Faith, as described by Cyril of Alexandria in his *Commentary on Isaiah*, when he says—

“Evangelical teaching is grace by faith, justification in Christ; and sanctification through the power of the Holy Ghost”—

an untrustworthy controversialist, and so deluded in his principles, as to contend there was no difference between his teaching and that of the Evangelical school on the one hand, or between the Articles of the Church of England and the Decrees of the Council of Trent on the other!!!

Miss Goodman, in her work entitled, *Sisterhoods in the Church of England*, herself a sister, writes as follows:—

“Even to Dr. Pusey it cannot be a small matter that twenty out of one sisterhood—and that not Miss Sellon’s—twenty whose consciences were for years in his hands, obeyed his teaching, and followed his leading with the simplicity of little children—are now in the *Romish Communion*.”

And so Lord Teignmouth, in his *Reminiscences of Many Years*, says of Dr. Pusey—

“He has lived to witness the secession from his Church of his foremost professed champions and his most valued coadjutors; schism, when he looked for union; defiance of, instead of submission to, lawful authority; and latitudinarianism and infidelity as the inevitable offshoot of sacerdotalism and superstition” (vol. ii., p. 298).

THE OXFORD MOVEMENT.

THE Oxford Movement, as it is sometimes called, or more properly speaking, the Tractarian-Ritualistic-Romanizing Movement, during the last half century, may be correctly viewed under a three-fold aspect. 1. The Protestant, or anti-Roman phase of loyalty to the Reformed Church of England, from 1828—1838. 2. The Tractarian, or wavering phase, from 1838—1850. 3. The Ritualistic, or Romeward phase, which contends for identity of doctrine between the Churches of England and Rome, and advocates union with the Churches of the East and West.

The chief authorities consulted in drawing up this account, are Cardinal Newman’s *History of my Religious Opinions*, and his *Essay on the Development of Christian Doctrines*, and the various writings of Drs. Pusey and Lee, of Lambeth.

1. THE PROTESTANT, OR ANTI-ROMAN PHASE, 1828—1838.

The Oxford Movement, in its early and Protestant phase, may be

said to have commenced in 1828, when Newman "subscribes a small sum towards the first start of the *Record*," and forms a friendship with Dr. Pusey, who was not "fully associated in the Movement till 1835."

1829. Newman opposes Sir Robert Peel's election for the University, on account of his having conceded Roman Catholic emancipation.

1830. Newman becomes intimate with Robert Froude, whom he thus describes—

"He professed openly his admiration of the Church of Rome, and his hatred of the Reformers. He delighted in the notion of a hierarchical system, of *sacerdotal power*, and of full ecclesiastical liberty."

1833. Newman writes a series of letters in the *Record* on Church Reform, which are eventually rejected by the editor, who expresses regret at the tendencies of the *Tracts for the Times*, which had then commenced. July 14th, Mr. Keble preached the Assize Sermon on "National Apostasy," which Newman pronounced "the start of the religious movement of 1833," adding—

"I had supreme confidence in our cause; we were upholding the primitive Christianity registered and attested in the Anglican formularies and by the Anglican divines. It would be, in fact, a second and better Reformation—a return, not to the sixteenth, but to the seventeenth century."

In the same year Newman replied to the late Cardinal Wiseman, on his expressing a wish that he might make a second visit to Rome, in these words, "*We have a work to do in England.*"

1833, 4. Newman wrote in *Tracts for the Times* and other publications as follows—

"Rome is a lost Church." "The Papal apostasy." "Rome is heretical now." "At the Council of Trent the whole Roman Communion bound itself by a perpetual bond and covenant to the cause of Antichrist." "Certainly Rome is a mystery of iniquity: Popish Rome has succeeded to Rome Pagan; and would that we had no reason to expect still more crafty developments of Antichrist."

In 1837 he explained to a friend, that—

"In publishing such views of a communion so fruitful in saints," he said to himself, "I am not speaking my own words, I am but following almost a consensus of the divines of my Church. They have ever used the strongest language against Rome. I wish to throw myself into their system. While I say what they say, I am safe. Such views, too, are necessary for our position."

In 1843, Newman writes—

"In February I made a formal retraction of all the hard things which I had said against the Church of Rome."

1834, 5. Newman characterises "the fundamental principle of the Oxford Movement" as "a visible Church, with sacraments and rites of an invisible grace;" and says—

"What to me was *jure divino* was the voice of my bishop in his own person. My own bishop was my Pope; I knew no other; the successor of the apostles, the Vicar of Christ;" and in 1845, when he "wrote to Bishop Wiseman to announce my conversion, I could find nothing better to say to him than that *I would obey the Pope as I had obeyed my own bishop* in the Anglican Church."

1838. Newman becomes editor of the *British Critic*, 1838—1841; declines Dr. Pusey's request that both should subscribe to the Cranmer Memorial at Oxford; publishes *Froude's Remains*, in which Froude is represented as replying to a friend, who had said that "Romanists were schismatics in England, but Catholics abroad"—

"No, they are wretched Tridentines everywhere. I never could be a Romanist; I never could think all those things in Pope Pius' creed necessary to salvation."

2. THE TRACTARIAN, OR WAVERING PHASE, 1839—1850.

1839. Newman confesses to a growing attachment to Rome in all things, save the worship of Mary and the saints, writing—

"These things may, perhaps, be idolatrous; I cannot make up my mind about it; but to my mind it is the Carnival that is real, practical idolatry."

Publishes an article in the *British Critic*, on *The State of Religious Parties*, which he describes as "the last words I ever spoke as an Anglican to Anglicans."

1840. Newman writes in the *British Critic*, what he terms "savage and ungrateful words against the controversialists of Rome," saying—

"We see it attempting to gain converts among us by unreal representations of its doctrines. We see its agents holding out tales for the nursery, and pretty pictures, and *gilt gingerbread*, and physic concealed in jam, and sugar-plums for good children. Till Rome ceases to be what she practically is, a union is impossible between her and England."

1841. Publication of the memorable *Tract No. XC.*, in which Newman says, in reply to the declaration of the heads of houses that his "interpretation of the Articles was an *evasion*"—

"That the Articles are to be interpreted, not according to the meaning of

the writers, but, as far as the wording will admit, according to the sense of the Catholic Church.”*

The *Tracts for the Times* are stopped at the request of the Bishop of Oxford. Newman receives three blows, which shakes his allegiance to the Church of England exceedingly. Specifies them as follows:—

1. In writing his *History of the Arians*, he discovers that “the pure Arians were the *Protestants*, the semi-Arians were the *Anglicans*, and that Rome now was what it was then.” 2. “The Bishops one after another began to charge against me,” on account of *Tract No. XC.* 3. “The affair of the Jerusalem Bishopric.” Publishes a solemn protest against the erection of that Bishopric; “desires a union with Rome under conditions,” and states, “From the end of 1841, I was on my death-bed, as regards my membership with the Anglican Church.” Resigns the editorship of the *British Critic* in July of that year, in which number it is affirmed that—

“The Protestant tone of doctrine is essentially *Antichristian*; our object is to *unprotestantise* the National Church. As we go on, we must recede more and more from the principles of the Reformation.”

1843. Newman confesses his standing in regard to England and Rome during the previous ten years as follows:—

“For the first four years of the ten I honestly wished to benefit the Church of England, at the expense of the Church of Rome. For the second four years, I wished to benefit the Church of England without prejudice to the Church of Rome. At the beginning of the 9th year, I began to despair of the Church of England; and of the 10th year, I distinctly contemplated leaving it. During the last half of that year I was engaged in writing my *Essay on Development*† in favour of the Roman Church, and indirectly against

* This is the great Crux between the Evangelicals and Ritualists, how the word “Catholic” is to be understood. The former follow the teaching attributed to Ignatius, martyred at Rome, A.D. 107, “Wheresoever Jesus Christ is, there is the Catholic Church.” The Shibboleth of the latter is “one with Rome in faith, orders, and sacraments,” according to the *Church Times*; and the fundamental dogma of Rome’s “infallible” head is expressed in the decree of Pope Boniface III., A.D. 1303, “We pronounce it to be necessary to salvation for every human creature to be subject to the Roman Pontiff.” (*Corp. Jur. Can.*, a Pithœo, t. ii.; *Extrav.*, lib. i., tit. viii., cap. i., fol., Paris. 1695).

† By the wonderful process of *Development*, together with the assistance of a lively imagination, Darwin has managed to develop man, created in the image and likeness of God, from the larvæ of an Ascidian tadpole; and Newman has given his sanction to an equally unfounded theory, viz., that

the English; but even then, till it was finished, I had not absolutely intended to publish it, wishing to reserve to myself *the chance of changing my mind.*"

Resigns his living, and remains "at Littlemore in quiet for two years"—the same period that "Paul dwelt two whole years in his own hired house, and received all that came in unto him;" but not like St. Paul "preaching the kingdom of God," as he says, "For two years I was in *lay communion*, not indeed being a (Roman) Catholic in my convictions, but in a state of serious doubt, and with a probable prospect of becoming some day, what as yet I was not."

1844. Newman wavers more and more during his "two years of lay communion," when engaged in his work on *Development*, which appears to have been the ultimate cause of secession, though he considers that Dr. Russell, President of Maynooth College, who had visited him at Oxford in 1841 and 1842, "had, perhaps, more to do with my conversion than any one else;" but he adds—

"I do not recollect that he said a word on the subject on either occasion. He sent me at different times several letters; he was always gentle, mild, unobtrusive, and uncontroversial. He let me alone."

Dr. Russell's letters and the composition of the Essay appear to have had their due effect; as we find him writing to a friend on July 14—

"I am far more certain, according to the fathers, that we are in a state of culpable separation, *than* that developments do NOT exist under the Gospel, and that the Roman developments are not the true ones. I am far more certain, that OUR modern doctrines are wrong, *than* that the Roman modern doctrines are wrong."

1845.* Newman writes—"I begged Dr. Pusey to tell in private

the Church of Rome, with her "Infallible" head in the Pope, her Mariolatry, and her claim to be able to turn a piece of bread into the God-man Christ Jesus, is a true and faithful development of that same Church whose faith was so pure eighteen centuries ago, as to have been "spoken of throughout the whole world." !!!

* The year 1845 saw the first of those ecclesiastical trials, which for the last thirty-eight have distracted the Church of England, owing to the wilful lawlessness and the persistent disobedience of the Ritualists. The "stone altar case" of St. Sepulchre's, Cambridge, ended, as almost every other case that has been tried has done, in favour of the Evangelical party. The law has decided that "stone altars" are illegal in the Reformed Church of England. The Sacerdotal party have, therefore, in accordance with their universal practice of "despising dominion," and ignoring the powers that be, refused obedience to this truly Catholic judgment.

to any one he would, that I thought I should leave the Church of England. However, he would not do so; and at the Commemoration of 1845, a few months before I left the Anglican Church, I think he said about me to a friend, '*I trust after all we shall keep him.*'" On the 8th of October, 1845, Newman is received into the Roman Church by Father Dominic, the Passionist. A few months later Newman writes—"I left Oxford for good on Monday, February 23, 1846; I have never seen Oxford since, excepting its spires, as they are seen from the railway"—until thirty-three years later he was elected to a lay fellowship at Oxford, and paid a visit to his former *Alma Mater*.

The above is a brief sketch of the rise and fall of one of the master-minds of the present day. The same year, the present Cardinal Manning, the Archdeacon of Chichester, published his Charge, in which he declares his belief that "the Church of England is a true and living member of the Holy Catholic Church: neither heretical in dogma, nor schismatical in the unhappy breach of Christendom."

Before passing from Newman to the secession of others who followed in his steps, I would insert a few brief extracts from his *History of my Religious Opinions*, in order to show his opinion of the conduct and action of the Ritualistic party from that time to the present day. Writing to the editor of the *Christian Observer*, who had always said that Tractarian views "tended towards Rome," within a month of his secession, Newman gives his reasons for having changed his opinions—

"As a sort of leave-taking of the great theory (of holding Roman doctrines and remaining in the Church of England), which is so specious to look at, so difficult to prove, and so hopeless to work."

Hence, he says, with that candour which is so bright a feature in his character, and which affords such a striking contrast to the action of Dr. Pusey and his disciples—

"*I have long felt that he who could not protest against the Church of Rome, was no true divine in the English Church*" (pp. 155, 156).

So, in speaking of the Romanizing party nearly forty years ago, who were then as now inclined to despise dominion and treat their Bishops with marked contempt, Newman writes of them in the autumn of 1841 as follows:—

"They should recollect that the more implicit the reverence one pays to a Bishop, the more keen will be one's perception of heresy in him. *Men of reflection* would have seen this if they had looked that way. Last spring a very High Churchman talked to me of resisting my Bishop, of asking him

for the canons under which he acted, and so forth; but *those who have cultivated a loyal feeling towards their superiors* are the most loving servants, or the most zealous protesters" (p. 161).

Happy would it be if the Romanizing party had "any men of reflection" amongst them to promote that "loyal feeling towards their superiors," and that "reverence towards their Bishops," which was so prominent in the character of John Henry Newman; but which is only conspicuous by its absence amongst the Ritualists of the present day.

3. THE RITUALISTIC OR ROMeward PHASE, 1850—1883.

1850. The Rev. W. Maskell joins the Church of Rome, leaving a statement to the following effect:—

"I have heard both clergy and laity of the Church of England declare within the last twelve months, that they believe all Christian truth as it is explained in the decrees and canons of the Council of Trent. For clergymen, bound as they are by subscription to our formularies, thus to speak, has always seemed to me amongst the *greatest* of all achievements of the human intellect" (Maskell's *Second Letter*, p. 64).

1852. A very remarkable work appeared this year, entitled *Popery and Jesuitism at Rome in the Nineteenth Century, with Remarks on their Influence in England*. The author was the celebrated Dr. Desanctis, formerly Parish Priest of the Madelina at Rome, Professor of Theology, and Official Censor of the Inquisition, &c., &c., whose secession from Rome, and conversion to the true Catholic Church, created as great a sensation as Dr. J. H. Newman's secession from the Church of England. As Dr. Desanctis had nothing concealed from him on account of the high position which he occupied at Rome, being for ten years Examiner, or Theological Censor to the Office of the Roman Inquisition, his testimony is as valuable as that of any man on earth respecting the deep-seated "CONSPIRACY" which has been so long carried on, both at Rome and in this country, against the welfare of the Church of England. And this is his testimony—

"The essentials of JESUITICAL Popery can only be comprehended at Rome. There, in the offices of the Secretary of State, and the Secretary of Extraordinary Ecclesiastical Affairs, the whole Papal mystery is unfolded. *There* exist the records of all she has effected, not to convert kingdoms to Christ, but to herself. England, wealthy England, is the country which the Church of Rome is most anxious to reconquer, and *there* are to be found the histories of *all the contrivances and all the plots which have been devised in Rome to ruin England*. Whoever might succeed in penetrating to the

thrice-secret archives of the Vatican, would not only see full evidence in proof of the Gunpowder Plot, the Massacres of St. Bartholomew, and the Dragonades, but would perceive that they were all arranged, concocted, imagined at Rome, with many horrible things beside, which he would be unable to explain. But without perusing the secret archives of the Vatican, a little good sense would suffice to discover the joy which kindles in the faces of the cardinals *at hearing of the progress of Puseyism in England!* They assemble, evening after evening, after having visited the Father-General of the Jesuits, to congratulate themselves on the triumphs of the Oxford Professor and his adherents; to console themselves with the advances of German Neology, French Socinianism, or Swiss Radicalism" (*Introduction*, p. vii.).

1865. Publication of *The Directorum Anglicanum*; second edition, revised and edited by the Rev. F. G. Lee, D.C.L. This is the chief Ritualistic manual, professing to be a "Manual of Directions for the right Celebration of the Holy Communion," and is dedicated "To the Archbishops and Bishops in Visible Communion with the See of Canterbury."

The frontispiece represents a priest elevating the cup before an image of Christ fixed to an "altar," on which are placed two lighted candles, with four lighted ones on the super-altar, and two tall ones on the ground. The priest is arrayed in "sacrificial," or eucharistic vestments, which are named as follows—"The amice, alb, girdle, stole, maniple, chasuble, and biretta; the dalmatica for the Gospeller, and the tunic for the Epistoler." The whole of the surroundings closely resembling those of a Latin Mass-house, and representing, as well as can be done in a picture, the abiding principles of ultra-Ritualism—viz., heresy, idolatry, and disobedience, with an entire rejection of every thing Christian and Catholic, or in accordance with God's holy word.

The sort of teaching in this Manual of Ritualism may be judged from the following description of what Dr. Lee calls "*The Cautels of the Mass*," or cautions against receiving the Lord's Supper unworthily.

The nature of these "Cautels" will be understood by the following quotation:—

"The sixth Cautel is: *Before Mass*, the priest *must not wash his mouth or teeth*, but only his lips from without with his mouth closed, as he has need, *lest perchance he should mingle the taste of water with his saliva*. *After Mass*, he should *beware of expectorations* as much as possible, until he shall have eaten and drunken, lest by chance any thing should have remained between his teeth or his *fauces*, which by expectorating he might eject."

A popular manual, called *The Crown of Jesus*, enables us to ascertain how long Dr. Lee and his Ritualistic friends are required to abstain from expectorating after they have said Mass according to the rites of the Church of England or Rome; and the time specified is exactly *fifteen minutes*, as it says—

“When you have received the sacred particle upon your tongue, try and swallow it as soon as you can. Remember, that it is a defect not to pass *at least a quarter of an hour* in thanking Jesus Christ, who *remains within you* in the Holy Sacrament *for about that time*, i.e., as long as the sacramental species remain” (p. 165).

Thus, according to this teaching, the officiating minister at the Lord’s Supper receives his God, swallows Him, worships Him for about fifteen minutes in his stomach, when the process of digestion begins, and then He departs!!!

1866. The late Bishop Thirlwall, in his Charge for that year, detected the inevitable outcome of the Oxford Movement, when he wrote as follows :—

“Nothing in my judgment can be more mischievous, as well as in more direct contradiction to notorious facts, than to deny or ignore the Romeward tendency in the movement.”

1867. The late Archbishop Longley, in his posthumous Charge of that year, said—

“There are ministers of our Church who think themselves at liberty to hold the doctrines of the Church of Rome, in relation to the sacrifice of the Mass, and yet retain their position in the pale of the Anglican Church. They remain with us in order that they may substitute the Mass for the Communion; the obvious aim of our Reformers having been to substitute the Communion for the Mass.”

1867. *Essays on the Re-union of Christendom* appeared, edited by Dr. F. G. Lee, and introduced by Dr. Pusey, in which it is stated—

“The marvel is, that Roman Catholics do not see the wisdom of aiding us to the uttermost. We are teaching men to believe that a man’s ‘*I absolve thee*’ is ‘*THE VOICE OF GOD.*’ *On any hypothesis we are doing their work*” (p. 180).

In the same year the *Union Review*, then edited by Dr. F. G. Lee, declared that—

“The work now going on in England is a carefully organized attempt to bring our Church and country up to the full standard of the (Roman) Catholic faith and practice, and eventually—*say twenty years hence*—to plead for her union with you,” i.e., Rome (p. 412).

1868. Dr. Littledale publishes his *Lecture on Innovations*, in which he states, that though—

“The Jacobins, Robespierre, Danton, and Marat, sinned deeply in *cruelty, impiety, and licentiousness*, they were left *far behind* in all these particulars by Cranmer, Ridley, and Latimer.”

In the same year Mr. Bennett publishes the first edition of his *Plea for Toleration*, in which he speaks of—

“*The real, actual, and visible presence of our Lord upon the altars of our churches . . . who myself adore, and teach the people to adore, the consecrated elements, believing Christ to be in them.*”

1869. The *Church Times* of June 18, and the *Church News* of July 7, affirm the doctrinal identity of England and Rome; the latter expressing it as follows:—

“The English Church is really one with the Church of Rome in *faith, orders, and sacraments.*”

1870. Publication of *The Ritual of the Altar*, edited by the Rev. Orby Shipley. The object of this work, which was noticed in the House of Lords by the late Archbishop of Canterbury as one of bold treachery and flagrant dishonesty, was to combine the Communion service of the Church of England with the Mass service of the Latin Church, by which means a clergyman, in heart a Papist, might outwardly appear to the congregation to be using the service of the Church of England, while secretly performing the Mass service of the Church of Rome.* Mr. Orby Shipley's conscience seemed, however to be pricking him when publishing this thoroughly dishonest work, as in the preface he says—

“It is a question of moment, whether or not it be advisable, or *even lawful*, to treat the English Liturgy as it has been dealt with in the present work. Is it loyal, and if loyal, is it expedient to manipulate our office, and to tamper with its integrity?” (p. 14).

Mr. Shipley, after allowing his *Ritual* to do its treacherous work for some years, proved the reality of his convictions by openly apostatizing to Rome.

1871. Mr. Mackonochie, after having been condemned as a lawbreaker by the Sovereign as Supreme Ordinary, publishes an address to his congregation, stating—

* Mr. Orby Shipley's conduct in this matter fully justified the severe language used by Monsignor Capel, when he spoke of “the organized dishonesty of Ritualism, and its deleterious influence on English family life.”

"We do not mean to obey (the law), and, if God gives us grace to do so, will meet any punishment rather than obey."

1872. Mr. Maskell publishes his *Protestant Ritualists*, in which, after an experience of about forty years, equally divided between the two Churches of England and Rome, he thus speaks of the Ritualistic party—

"Ritualists are known to every Englishman as acting not only contrary to the letter, but to the spirit of the great Protestant Reformation. What they do and what they say are felt to be shams, mere Brummagem imitations of the real thing."

1873. The Archbishops of Canterbury and York, in reply to a memorial signed by 60,000 lay members of the Church of England, thus spake of the Ritualistic movement—

"There can be no doubt, that the danger you apprehend of a considerable minority both of clergy and laity amongst us *desiring to subvert the principles of the Reformation is real*. We feel justified in appealing to all reasonable men to consider, whether the very existence of our national institutions for the maintenance of religion is not imperilled by the evils of which you complain."

1875. Canon Liddon's Controversy with Monsignor Capel, carried on in the *Times*, in which the latter observes—

"In these and scores of other passages from such books are *our* (Roman) doctrines of the *Real Presence*, the *Eucharistic Sacrifice*, and *Transubstantiation* expressed in our own very words."

1877. The late Archbishop of Canterbury thus spoke in Convocation, July 6, respecting the Ritualistic party, and the "organized dishonesty" of their movement towards Rome—

"No admiration of any points in their (the Ritualists) character ought to make us hesitate to counteract what I believe to be, and am obliged to call A CONSPIRACY in our body against the doctrine, the discipline, and the practice of our Reformed Church."

1878. Meeting held at Oxford in the month of May by the ultra-Ritualists to promote a union between the Churches of England and Rome, presided over by Bishop Mylne of Bombay, who is noted for his sacerdotal pretensions, having written a letter to the *Guardian*, under date of May 22, 1876, in which he claims as the special prerogative of Bishops, that when speaking *ex-cathedra*, they speak "with the voice of God." !!!

We have already pointed out (see p. 112) that in *Essays on the Reunion of Christendom*, edited by Dr. F. G. Lee, and introduced by Dr. Pusey, this awful power of speaking "*with the voice of God*" is

claimed on behalf of confessing "priests as well as bishops; but to these who know anything of the truth such claims are essentially antichristian, and must be regarded as one of those "damnable heresies" which St. Peter (2 Epist. ii. 1) predicted would be "brought in privily by false teachers among you," who belong to the Church of the living God.

We have now seen the opinions of our Archbishops and Bishops, as also the declared law of our authorized rulers in the State, concerning the deep-seated *conspiracy* of those "false brethren" among ourselves, which has been so long carried on, partly in secret and partly avowed, against the Reformed Church of England; and which we are bound in fidelity to our Master to oppose by every means in our power, in obedience to the inspired command to "contend earnestly for the faith which was once delivered unto the saints," and now so openly betrayed by the Romanizing party, who profess to belong to the Church of England, while inwardly they are "ravening wolves."

One of the natural results of the "Oxford Movement" has been seen in the large number of secessions from various Ritualistic churches during the last forty years, which have afforded such efficient nurseries to the doomed Church of Rome. Five years ago one of these seceders from a notorious church at Brighton, published a pamphlet with the following suggestive title, *Are you Safe in the Church of England? A Question for Anxious Ritualists. By an ex-Member of the Congregation of St. Bartholomew's, Brighton.* In which the writer, either in most perfect ignorance of the doctrines of the Church of Rome, or in supreme contempt for the want of learning amongst those whom he is addressing, employs the following *argumentum ad hominem*—

"If the faith of Ritualists is any thing more than a mere pious opinion—if the Real Presence, the Eucharistic Sacrifice, Confession, Prayers for the dead, &c., are each and all of them portions of God's truth, then those who deny them or any of them are involved in heresy."

Hence the question follows—

"Is there a Bishop in communion with the Church of England, who does not deny some of the doctrines which Ritualists hold to be essential parts of the faith? If not, is there a single Bishop of the Church of England who is *not a heretic*?"

To which the true Catholic will naturally reply in the language of St. Paul to the Roman Governor Felix—"This I confess unto thee, that after the way which they call heresy, so worship I the

God of my fathers, believing all things which are written in the law and in the prophets." A very limited knowledge of the Papacy will show how many of their "infallible" Popes have been "heretics" in the worst sense of that term: *e.g.*, Pope Zepherinus was a Montanist; Marcellinus, an idolater; Liberius, an Arian; Silvester, a Magian; and, to cap them all, Alexander VI. (the *Borgia*) the greatest monster of vice the world has ever known.

But our pamphleteer further asks his friends, who have not yet taken the fatal leap, the following home questions:—

"Can you be sure that the priest you confess to has ever been properly baptized? If not, he is no priest, for baptism is the gate of all the sacraments. If you are sure about him, are you equally sure about the Bishop who ordained him? An unbaptized Bishop is no Bishop at all, and of course those whom he tried to ordain would not be priests. You never can be morally sure that any Bishop you see is really a Bishop, any priest really a priest, and therefore any sacrament really a sacrament. Two or three unbaptized 'Bishops' a hundred years ago might have cut off all England from the apostolic succession and the grace of the Sacraments."

Now if the Brighton Ritualists had sufficient learning amongst them, here is a fine opportunity for exposing alike the ignorance and the reasoning powers of this neo-Papist by what school-boys call a splendid *tu quoque*. For according to the teaching of the Council of Trent, which every Papist receives in the light which Protestants regard the Word of God, it may be proved by the same sort of reasoning that there is not a living Papist, whether Pope, Bishop, Clergy, or Laity, who can prove that he has received baptism with that degree of certainty which the Church of Rome professes to require. Has this puffed-up neophyte any knowledge of the Tridentine *Doctrine of Intention*? which speaks dogmatically as follows:—

"If any one saith that in ministers, when they offer and confer the Sacraments, there is not *required the intention* of at least doing what the Church does, let him be accursed" (*Canon xi.*, Sess. vii.)

No Papist who believes the doctrine of his Church as to *intention*, can be certain that he was validly baptized or confirmed, or that the wafer which he worships was duly consecrated, or that he has been properly married, or absolved. Hence Cardinal Bellarmine makes the following candid, but fatal admission, by saying—

"No one can be certain with the certainty of faith that he has a true Sacrament, since the Sacrament is not formed without the intention of the minister, and *no one can see the intention of another*" (*Opera*, vol. i., p. 488, Prag. 1721).

This appeal to the members of the Ritualistic sect by one who was recently numbered among them, exhibits the extent of error which the party have reached, as well as being indicative of the folly and superstition by which the Oxford Movement has been characterized from the time when Dr. Pusey taught the dogma that there is no difference between the doctrines of the Reformed and Protestant Church of England and of the Church of Rome.

But it has been justly remarked that there are "Ritualists and Ritualists," *i.e.*, two wings of the Romanizing, or rather Papalizing party, who outwardly profess to belong to the Church of England, while inwardly they believe all, or nearly all the doctrines of the Church of Rome. These wings are well represented by two typical writers of their party: Dr. Littledale, an unbeneficed clergyman, of London, on the one hand; and Dr. F. G. Lee, of Lambeth, on the other. Though differing a good deal on some points, they agree on two; viz., first, in asserting that the faith of Evangelicals and Ritualists constitute "two distinct religions;" secondly, in railing at and reviling the Reformers and the Reformation of the 16th century to the utmost extent of their unlimited vocabulary, as St. Jude (ver. 15) tells us of the "hard speeches," with which "the ungodly" of his own day used to revile Christ and His faithful people. There is, however, one great distinction between them. Dr. Littledale has written a work to expose some of the more ultra heresies of the Church of Rome, and consequently seems satisfied with a sort of Anglican Popery, a half-way house to Rome, the Papal religion suited to the latitude of England. Dr. F. G. Lee, on the other hand, candidly avows he will be satisfied with nothing less than "corporate reunion with the Church of Rome;" about which he has as much chance of success as if he were to attempt to make the Niagara flow backwards! It is extraordinary to what an extent religious fanatics will delude themselves. I can recollect when the late Daniel O'Connell, after the passing of the Roman Catholic Emancipation Bill in 1829, boasted that he should soon see the Mass set up in Westminster Abbey! * If he had contented

* Lord Teignmouth, in his *Reminiscences of Many Years*, relates that at Queen Victoria's coronation in 1838, O'Connell sitting between Chief Justice Lefroy and Shaw, the Recorder of Dublin, said in high spirits, that "he should live to see the day when the Roman Mass would be celebrated in Westminster Abbey, and suggested their amusing themselves by *spitting* on the heads of those beneath them, *i.e.*, the Royal party." Chief Justice Lefroy told this to Lord Teignmouth, being one to whom the disgraceful proposal was addressed (vol. ii., p. 222).

himself with predicting that there would soon appear in the Protestant Church of England a number of "false brethren," who would treacherously and illegally introduce what Lord Beaconsfield termed "the Mass in masquerade," as performed by Mr. Mackonochie, Dr. Lee, and other Ritualists, and which so justly excited the scorn and contempt of Mr. Maskell, the Irish democrat would have been nearer the truth. But we have satisfactory proof, that notwithstanding the wonderful energy displayed by the Papal party in England during the last fifty years, the large emigration of Irish Papists into England, and the treachery of so many clergy professing to belong to the Established Church, the more honest portion of whom have openly seceded—notwithstanding all these adverse circumstances, the relative strength of Romanism is less now in this country than it was when the Roman Catholic Emancipation Bill was past. And this may be proved by the infallible test of marriages. Half a century ago, Roman Catholic marriages were five per cent of the population of Great Britain; now they have fallen to a little over four per cent.* If we regard political power as a test, it is a very significant, as well as happy circumstance, that the Papal party have not sufficient influence to return a single member of Parliament in England, Scotland, or Wales. So that Dr. Lee's avowed expectation of effecting corporate reunion with Rome, can only be regarded as the delusion of a man bereft of his senses.

Nevertheless, it may be well briefly to record his vain attempts to destroy the Church of England by bringing her into subjection to the doomed and apostate Church of Rome. In the year 1867, when editor of the *Union Review*, and also editing, in conjunction with Dr. Pusey, *Essays on the Reunion of Christendom*, he allowed his

* See an interesting article in the *Geographical Magazine*, edited by Mr. Clements Markham, of June, 1874. In the reign of Elizabeth, the Roman Catholics of England and Wales were above one-third of the population; but a century later they had dwindled down to 27,690, being 0·54 per cent of the total population. In 1780, they had increased to 69,380. In the present century, a large influx of Irish immigrants raised the population in 1863 to 5·09 Romanists to every hundred inhabitants. The maximum was then reached, for since that year there has been a steady decrease, until in 1871 the Roman Catholic population was reduced to 4·02 per cent. Hence the conclusion of the statistical writer, Mr. F. G. Ravenstein, himself a Papist, that "the Roman Catholic population of Great Britain is decreasing, and that at a rate which ought to alarm the friends of (what he calls) *the one true faith*,"!

writers to acknowledge, as we have before pointed out, that his party were "doing the work of, and aiding Roman Catholics to the uttermost;" and were making "a carefully organized attempt to bring our Church up to the full standard of the (Roman) Catholic faith and practice," so as "eventually, say twenty years hence" (1887), to effect a corporate reunion with the Church of Rome.

Within the last few years there have been whisperings of a secret society formed for the purpose of effecting this union, which fully justified, as subsequent events proved, the declaration of the Archbishops of Canterbury and York, that there was "A CONSPIRACY" amongst the Ritualistic clergy to bring the Church of England into subjection to the Church of Rome.

An unknown individual calling himself the Bishop of Dorchester, about five years ago, published a paper to the following effect:—

"Mr. Reginald C. D. Blount is desired by the Bishop of Dorchester, O.C.R., to request the favour of the insertion of the enclosed. London, May 1878."

Amongst other things in this extraordinary document, the following paragraph will show the lengths which ultra-men, like the Bishop of Bombay and Dr. F. G. Lee, appear prepared to go in forcing on *corporate union with the Church of Rome*:—

"That the work of the Order (for promoting corporate reunion with Rome) should be conducted so that *those only should be made acquainted with the details who may be practically concerned in them*. As it is desired to interfere with no one who is not willing to co-operate, so it is *the strong and solemn determination of the rulers of the Order not to allow any one not concerned to interfere with them in any way*."

Dr. Lee, with singular candour, has recently published a more complete account of this Order in two publications. One, a small work entitled *Order out of Chaos*; the other, an article in the *Nineteenth Century*. Both appeared in the year 1881. I give some extracts from the former of these works, in order to show the style which Dr. Lee adopts towards opponents, and the way by which he hopes to effect the desire of his heart. *Order out of Chaos* is dedicated to their "Eminences Cardinals Newman, Manning, and the 'Very' Rev. Dr. Pusey." At p. 6, Dr. Lee acknowledges "the doctrine of the Immaculate Conception of our Blessed Lady, and the sublime syllabus" of the late Pope Pius IX. At p. 9, the doctrine of "Justification by Faith only" is termed "a heresy," and the Pauline doctrine of "imputed righteousness, a dangerous delusion." At p. 14, Englishmen by "the so-called Reformation" of the sixteenth century—

"Are now alienated from legitimate authority in things spiritual, because your dazed and duped forefathers were robbed of their spiritual heritage by lawless schemers and profane innovators, and blaspheming preachers, who daringly and impiously pretended to reform the Church of God."

At p. 17, "the results of the Oxford Movement" are said to be seen—

"In the restoration of confession, and in the sincere repudiation of the degrading heresies and intellectual absurdities of Protestantism."

At p. 50, Dr. Lee says—

"*I have always held that the Pope is the Archbishop's (Canterbury) direct spiritual superior, both in rank and authority; by right of our Lord's commission to St. Peter, the first Pope...because Pope St. Gregory, through St. Augustine, the Apostle of England, formed the English Church.*"

At p. 73, the admission of our Nonconformist brethren to bury their own dead by Parliament, is termed one of the Legislature's "grossly wicked and immoral acts." At p. 89, Dr. Lee states that he has read the Bishop of Liverpool's works "with weariness, pain, and nausea, for they obviously treat of a *different religion to that in which I believe, and to which I belong.*" Hence Dr. Lee declares at p. 53, that his—

"Policy has been, and is, not individual secession, but *corporate reunion.* Men may smile, and man may sneer, but the time will come when the wisdom of such a policy may be generally and more generously recognized than is the case now."

Dr. Lee's article in the *Nineteenth Century* (Nov. 1881) opens with the remarkable misstatement that—

"In the reign of Charles I., *the fable* of the Pope having offered a cardinal's hat to Archbishop Laud was then first formulated."

Dr. Lee's writings display a surprising amount of inaccuracies, but, perhaps, in no instance more fatal to the trustworthiness of the writer than in this, as Laud's own words contradict Dr. Lee. Thus, when Bishop of London, Laud writes in his private diary—

"On Sunday, August 4, news came to Court of the Lord Archbishop of Canterbury's death, and the king resolved presently to give it to me, which he did August 6. That very morning, at Greenwich, there came one to me seriously that vowed ability to perform it, and offered me to be a *cardinal*... On August 17," Laud adds, "I had a serious offer made me *again to be a cardinal*; I acquainted his Majesty with it, but *my answer again* was, that *somewhat dwelt within me*, which would not suffer that, *till Rome were other than it is*" (Macfarlane's *History of England*, vol. ii., p. 422).

Which now are we to believe? Archbishop Laud, of Lambeth, in the seventeenth century, or Dr. F. G. Lee, of Lambeth, in the nineteenth century? Can there be a doubt?

Dr. Lee's account, shall we say "fabulous" account, of the formation of this secret society, of which a London paper justly remarked, "that the mystery of its proceedings is more useful in concealing *the silliness than the significance of its doings*," is as follows:—

"In the summer of 1877, a solemn preliminary Synod was duly held in London, of certain clergy of the Established Church with a notary public. Mass in English, according to the ancient Salisbury rite, was said at daybreak, and all present communicated—as an avowed protest against the tyranny and injustice of those who had robbed the National Church of its most sacred treasure, and had substituted for it the mongrel, mutilated, and bald service for the Lord's Supper now in use. After Mass was ended, the Synod was formally constituted. The foundations of the new Order, strictly confined to members of the Church of England, were then laid.

"The Pastoral of the Order was first promulgated about two months afterwards, on the 8th of September, 1877, from the steps of St. Paul's Cathedral, by competent authority in the face of *credible witnesses*. [A London journal pertinently asks whether these credible witnesses were "the early milkman or a suspicious policeman?"] It was then despatched to all the English bishops, deans and proctors in Convocation....its tone and terms secured a wide and universal commendation.

"In addition to the first Pastoral, a formal decree was soon afterwards issued, authorising the use of the old Sarum Liturgy. This, issued on September 27, 1877, was duly signed by all the rulers, and formally attested by a public notary."

Such is the account which Dr. Lee has put forth in explanation of the ridiculous farce which he and his fellow—"traitors," to use the language of St. Paul, performed on the steps of St. Paul's in the autumn of 1877. Perhaps I might rather say, as Cardinal Newman once wrote me word in reply to one of the many false tales invented concerning himself, the whole matter is "too fatuous to be laughable." Such ecclesiastical antics, such "playing at Mass," as Mr. Maskell calls it, in defiance of all order and lawful authority, makes the performers supremely ridiculous in the eyes of every faithful and loyal Churchman throughout the land.

The rest of Dr. Lee's article in the *Nineteenth Century* is chiefly taken up according to his usual practice of railing at and reviling every one who differs from him. He is a true Ishmaelite—his hand is against every man; and so deluded is he respecting his

conduct in the formation of the O.C.R., that he pronounces it to be a—

“Grand act of charity and benevolence thus rendered to those Catholic Reunionists in the Church of England, who can look beyond the length of their own noses.”

Those who cannot see so far are lumped together under the railing names of “Calvinists, Lutherans, Arians, *Ritualists*, or Freethinkers.”

The first of these are described as “the more ignorant, shallow, and self-willed clergy of the Establishment.” The Bishops, or rather “several of them, including Dr. Christopher Wordsworth, of Lincoln,” are condemned for having “officially sanctioned a Christian burial service for those who are not Christians.” The *Ritualists*, or some of them, are described as “fanatical and shallow;” and their prints abounding with “scoffs and sneers.” But the unkindest cut of all seems to have proceeded from a Roman priest, one “Father Hutton,” who very naturally mocks at all Dr. Lee’s boastful pretensions; faithfully terming him and his companions “a little knot of misguided men,” who have committed themselves to a “*forgery*.” The O.C.R. is justly described as the “vanity and folly of the new movement.” And the three mysterious individuals, who call themselves “Thomas, Bishop of Canterbury,” “Joseph, Bishop of York,” and “Lawrence, Bishop of Caerleon,” in consequence of their O.C.R. consecration, and who may be compared to the Tulchan bishops of Scotland at the time of the Reformation, Father Hutton naturally terms them “*thieves and robbers*.”

As an appropriate finale to Dr. Lee’s article, there is a suitable “Postscript” from one of these “thieves and robbers,” signed “Lawrence, Bishop of Caerleon,” addressed to “dear Dr. Lee,” in which the charity of this nondescript and self-styled Bishop is displayed in the following language:—

“Look at the succession of crimes, robberies, adulteries, murders, perjuries, sacrileges, which contributed to the success of the Reformation in England Look again at the way in which our rights as Englishmen, Christians, and Churchmen have been trampled under foot and spit upon by the *traitors* who are the legitimate successors of those reforming scoundrels (*e.g.*, Archbishop Benson, the legitimate successor of Cranmer). How about the future of our movement? If it be repudiated by the English Church, of course it will fall to the ground. It will be as though it never had been.”

This last sentence is a truism of which "Lawrence, Bishop of Caerleon," and Dr. F. G. Lee, of Lambeth, may be assured, as every one blessed with the smallest modicum of common sense knows will be the case. *The Union Review* in 1867, when edited by Dr. Lee, allowed twenty years to effect the object of corporato reunion with the Church of Rome. Only four of the said "twenty years" are unexpired; and will any Rational being in England, untainted with the delusion of the O.C.R., say that there is the slightest sign of such a tremendous injury to the fairest branch of Christ's Catholic Church on earth being effected by the year 1887?!!!

We have now done with the O.C.R. and "the little knot of misguided men," who form the ultra wing of the Ritualistic party, and who have thus shown their hands in the course which they are now pursuing, as the necessary outcome and result of the OXFORD MOVEMENT. Their conduct serves to explain the predictions of St. Paul and Peter, respecting the class of teachers who would arise in the Church of Christ "in the perilous times of the last days."

In the Epistle to the Galatians they are described as "false brethren" preaching "another Gospel," and "perverting" the true Gospel of Christ; making so much of "the observance of days, and months, and times, and years," as to cause the apostle to fear that he had "laboured among the Churches of Galatia in vain."

This same evil is still more sternly condemned in the Pastoral Epistles to Timothy, in which St. Paul pointedly rebukes the law-breaking Ritualists of to-day by declaring that "the law was made for the lawless, and disobedient, and for perjured persons." While he draws a thrilling portrait of the nominal Christians of the last days, when he says—

"Men shall be boasters, proud, false accusers, despisers of those that are good, traitors, heady and highminded, having a form of godliness, but denying (because ignorant of) the power thereof; which creep into houses and lead captive silly women; men of corrupt minds, reprobate concerning the faith; waxing worse and worse, deceiving and being deceived."

St. Peter, speaking of the same evil days, says—

"As there were false prophets among the people, so shall there be false teachers among you (Christians), who privily shall bring in damnable heresies; and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

The apostle goes on to describe those who "despise govern-

ment," as being "presumptuous, self-willed, and who are not afraid to speak evil of dignities."

Conscientiously believing that all these apostolic predictions are applicable to the lawless and disobedient clergy of the Church of England in the present day, I cannot, I dare not hesitate in so saying when "contending for the faith once delivered," which was fully developed on the Day of Pentecost, and more fully during the first century, when the Church of Christ was under the guidance of inspired apostolic men. The solemn words of our Divine Head, "Betwixt us and you there is a great gulf," are peculiarly applicable to the differences between the two parties Evangelicals and Ritualists, as they appear in the present day. These differences exist on the following five points of the Ecclesiastical Charta.

1. DOCTRINE. 2. RITUAL. 3. PRINCIPLES OF OBEDIENCE. 4. EMPLOYMENT OF RAILING LANGUAGE. 5. SPEAKING EVIL OF DIGNITIES.

1. On the subject of DOCTRINE, enough has been already said to show the fathomless gulf between the two parties on BAPTISM, THE LORD'S SUPPER, JUSTIFICATION, CONFESSION AND ABSOLUTION. As Drs. Littledale and Lee assert, that on these two points we hold and teach two distinct religions—as Dr. Pusey declared in his controversy with Professor Maurice—"We do not believe in the same God,"—so must we acknowledge it to be an accurate definition of the broad gulf between Evangelicals and Ritualists. This gulf will more distinctly appear, if we briefly allude to some accessories in connexion with the Lord's Supper. The Evangelicals, while admitting that it is immaterial respecting the hour when the Lord's Supper is administered, remember that Christ, His apostles, and the primitive Christians never partook of it otherwise than at night; the change to partaking of it "likewise in the morning" began, as Tertullian teaches, towards the close of the second century. The Church of England since the Reformation has adopted the rule and practice of always administering it in the afternoon, *i.e.*, some time after 12 o'clock, at different hours, varying from 1 to 8 p.m. The Ritualists of the nineteenth century, in their imitation of every thing Roman, have adopted the uncatholic and antisciptural practice of always partaking of it in the morning. And not content with putting forth the astounding falsehood "that there is no foundation in Holy Scripture or in Church history for this innovation of EVENING COMMUNION (*English Church Union Gazette*, vol. ii., p. 57), the Ritualists have indulged the evil inclination of their hearts, by reviling with extraordinary bitterness all those who follow the

example of Christ and His apostles, as being guilty of "deadly sin," "revolting sacrilege," "profanation," "abomination," and other flowers of Ritualistic rhetoric. One of their organs, the *Church Review* of March 7, 1879, bursts forth with uncontrolled fury as follows:—

"It is simply dreadful to contemplate the fact, that Low Churchmen do as they do about Evening Communion with a distinct polemical purpose. Again and again that wretched print the *Rock* urges the introduction of Evening Communion every where, on the express grounds of the value of the practice as a party weapon. With almost *fiendish delight* it records the setting up of *this abomination* in any church. Evening Communion has been made an offensive and profane badge of a party, and it behoves every Evangelical to drive this *accursed thing* from him."

Nothing, perhaps, displays the antichristian nature of the Ritualistic religion more than the revilings which these "fierce" men have heaped upon the heads of those who follow Paul as he followed Christ. Contrast with their "hard speeches" the language of the Bishop of Manchester, in his Charge of 1873, after partaking of the Lord's Supper in the *evening*—

"I do not know that I ever took part in a Communion on which there seemed to rest a more solemn awe, or which seemed to bring more comfort and joy to my own soul."

Another heresy of the Ritualistic party on the subject of the Lord's Supper is seen in their insisting on partaking of it *fasting*, although it is evident from Scripture that our Lord and His disciples, as did the early Church, always partook *feasting*. The *Agapè*, which was probably introduced in the second century, *preceded* the Lord's Supper. In the Ritualistic Manual, the *Directorium Anglicanum*, Dr. Lee declares that the officiating minister should abstain from washing his teeth on the morning that he administers the Lord's Supper, lest, perchance, he should intermingle water with his saliva, and "*so break his fast!*" The editor adds—

"After celebrating, let him beware of expectorating . . . the priest who neglects these things *sins grievously*." !!!

Can we wonder when reading of such profane folly, that the High Church Bishop Wilberforce, a few days before his sudden death, should have declared at a meeting of his Deans Rural, that—

"*Fasting Communion was but a detestable materialism, and philosophically a contradiction.*"

Insisting on the *Mixed Chalice*, i.e., mingling water with the cup of wine at the Lord's Supper, is another heretical innovation on our

Lord's example at the institution of the rite, and the practice of the early Christians. Dr. Pusey, in his zeal for exalting human tradition above Holy Scripture, declares that our Lord used a mixed cup at the Institution, because the Jews *always* used it at the Passover. More learned men than Dr. Pusey have proved that he is mistaken in his assertion, For it was a common saying amongst the Jews relative to the Passover, as stated in the Talmud, that--

"If any one drinks his wine pure, *i.e.*, *unmixed with water*, he hath performed his duty (Lightfoot's *Hebrew and Talmudical Exercitat.* in *Matt.* xxvi. 27, § 5).

It is sufficient for every loyal Churchman to know that our Church has authoritatively pronounced against the mixed cup at the Lord's Supper. The Ritualists, of course, being, as St. Peter predicted, "presumptuous, self-willed, and despising government," utterly disregard such authority, and as a rule adopt the antiscipitural practice of mixing water with the cup. One of them, the late Dr. Field, Bishop of Newfoundland, had the extreme unwisdom of rushing into print as soon as the Church had pronounced against the lawfulness of such an act, by writing to the *Guardian* to suggest mixing the water in the cup *secretly* in the vestry before going into the church: though apparently conscious of his sin in so doing, he was compelled to say, "*One hardly likes to sanction such a suggestion.*" The secular papers, of course, got hold of this episcopal specimen of unholy craft, and the *Daily News* of May 25, 1873, administered one of those very severe rebukes, which they do occasionally to peccant Ritualists, and which was richly deserved. The Bishop's conduct was almost as bad as that of the "so-called" English Church Union, whose members are perpetually whining out complaints against the Church Association, on account of the prosecutions to which their members are subjected for their fragrant defiance of the laws of God and man; in which they expose the hypocrisy of their complaints, as they had no hesitation in offering £500 to the Archbishop of York to prosecute, or, as they ignorantly term it when directed against themselves, "*persecute,*" the Rev. Mr. Voysey, whose errors, however great, were mild in comparison with their own.

2. So much for the doctrinal "heresies" of the Ritualists. As regards their illegal RITUAL of *Vestments, Lights and Incense*, it will be sufficient if we say that they are every one contrary to the teaching of Holy Scripture, and the practice of the primitive Church, as well as authoritatively condemned by the Reformed

Church of England; and nothing better than a bad imitation of Pagan and Papal Rome.

3. PRINCIPLES OF OBEDIENCE. The ideas which Ritualists have of the apostolic command to—

“Honour the king”—to “obey them that have the rule over you and submit yourselves”—“submit yourselves to every ordinance of man for the Lord’s sake: whether it be to the king as supreme, or unto governors as unto them that are sent by him for the punishment of evil-doers”—

are certainly very strange. These apostolic commands are thus practically understood by the Ritualists. One of them, like the late Dr. Pusey, when an adverse decision was given against a “criminous” clerk, instantly publishes his defiance of all authority, under the crooked name of “UNLAW,” in which he exhorts all his party to disobey the law, because it is contrary to their own private judgment! Or another, like Mr. Mackonochie, after one of his many condemnations by lawful authority, forgetful of his most solemn vows, and eager to show his contempt for the governors set over him, rushes into print with a most defiant address to his flock, in which, among other things, he says—

“We do not mean to obey (the law), and, if God gives us grace so to do, will meet any punishment rather than obey”!

Surely the clergyman who could so forget his most solemn vows must belong to that class of whom the apostle speaks in his first Epistle to Timothy, “In the latter times some shall depart from the faith, having their consciences seared with a hot iron.”

We now know the way in which the Ritualists understand “the principles of obedience” and the obligations of their most solemn vows, by the memorial which Dean Cowie, Mr. Knox Little, and others, thought fit to address the Bishop of Manchester, on his refusal to institute Mr. Cowgill, formerly curate of the “criminous” Mr. Green, to the vacant living of Miles Platting, on account of his daring determination to disobey the law of the Church. The Bishop’s reply was calm, courteous and convincing—evidently that of one who felt conscientiously the supreme obligation of an oath, and most satisfactory to every loyal and honest member of the Established Church; but I venture to add an ideal supplement to the severe rebuke which the Bishop administered to the memorialists on the occasion, and which might have been worded in some such terms as the following:—

“In replying to the memorial sent to me, I would observe first of all, that the distracted Church of England is at this present time divided into two

clearly defined parties—loyalists and law-abiders on the one side; anarchists and law-breakers on the other. You virtually ask me to side with the latter; in other words, to break the oath which I took at my consecration as Bishop of the Established Church, when I swore to ‘correct and punish all such as be unquiet, *disobedient and criminous* within my diocese.’

“You appear to forget that a bishop is as solemnly bound to punish rebels and law-breakers, or as St. Paul terms them, ‘the lawless, disobedient and perjured persons,’ as the clergy are bound to obey the courts of law, whether in Church or State, under her whom you have sworn to acknowledge as ‘Supreme Governor of this realm in all Spiritual or Ecclesiastical things or causes, as temporal.’

“On these grounds, therefore, in respect to mine oath, I refuse your very improper request; and following the example of the apostle Paul at Antioch, when he withstood Peter to the face, so is it my bounden duty to withstand you, who have been *carried away by the dissimulation of false brethren*,’ because your memorial shows that you are much ‘*to be blamed*.’

“But I think it right to add some remarks on your address, earnestly praying for the Divine guidance, that my words may not be without due effect; and in so doing, I shall follow the example of the apostle Paul, and use ‘*great plainness of speech*.’

“I observe, first of all, with sadness, but without surprise, the disrespectful way, as it appears to me, in which you allude to the Archbishop of the province to which we both belong. You say, ‘*not to recur to the Archbishop’s authority, with its special force from such a See at such a time*.’ I reject this suggestion of yours with Christian indignation, because I deem it (as the Bishop of Peterborough replied to Mr. Temple West, Vicar of St. Mary’s, Paddington, on the occasion of a similar insult) to be ‘*studiously offensive*,’ indecorous and most unjust.

“I observe also that you, according to the usual custom of your party, term those who appeal to the law for protection against the reckless and defiant law-breakers, ‘fanatics;’ which recalls to mind what the late Dean of Westminster once said in Convocation, respecting the treatment of bishops by those whose cause you advocate—‘There was a time when the slightest word that fell from a bishop was thought of importance. That time has gone by; and now the weightiest word that falls from a bishop is treated with the greatest contumely. Witness the vulgar, discourteous, calumnious misrepresentations which are placed upon the bishops by the newspapers which represent this party.’ I well know how grievously the Archbishop of York has offended the members of the miscalled *English Church Union*, by refusing their offer of £500 to prosecute, or to use the favourite term of Archdeacon Denison, to ‘persecute’ a certain clergyman, who was not on their side. The action of the Archbishop in this matter was a just rebuke of the insincerity, or I might more correctly term it ‘the hypocrisy’ of the party you now represent.

“I call it by this name, because while your party have proved their

willingness to ‘*persecute*’ those whom they deem ‘heretics,’ they never cease hurling the most disgraceful epithets and reproaches at the heads of those whose desire is to obtain an authoritative decision as to what the law of the Church really is, and then to compel obedience to that law by clergymen, to adopt your own words, ‘*all round.*’ You appear to imply that obedience to the law of the Church is not enforced ‘*all round.*’ But I challenge you to mention a single instance of any court of law having given any decision, and any member of the Church of England *outside your party* refusing to obey it, or acting in the insulting way which that defiant rebel Mr. Mackonochie acted after one of his many deserved condemnations, when he published an address to the congregation of St. Alban’s with these self-condemning words, ‘*We do not mean to obey.*’ If you refuse to accept this challenge, I have only to point out the unenviable position in which you have placed yourself by your rash and unbecoming words.

“I observe again without surprise, that you appear to place the privilege of singing hymns during divine service on a par with the defiant attitude assumed by such law-breakers as Messrs. Tooth, Dale, Green, and others. But you evidently forget that the Church of England, when she protested against the Roman Communion, and threw off her usurped dominion at the time of the Reformation, adopted the use of hymns in her public worship, as is proved by the Rubric which authorizes the use of ‘anthems,’ and which is equally applicable to ‘psalms’ or ‘hymns,’ when singing to the praise and glory of God. Or if you confine your objection to hymn singing at the Lord’s Supper, and which is very different from that unsuitable practice invented by your party of ‘Choral Communion,’ I would remind you that our blessed Lord, at the close of the *First Evening Communion* ‘sang a hymn’ with His apostles previous to going to the Mount of Olives.

“I am painfully aware that many of your party revile those who follow the example of Christ and the practice of the primitive Christians, when partaking of the Lord’s Supper of an evening, with such opprobrious terms as these—‘sacrilege,’ ‘profanation,’ abomination, ‘deadly sin,’ and other antichristian expletives; but the only effect of these reproaches must be to cover the utterers with disgrace and shame.

“Hence your calling those who desire to compel obedience to the law by the opprobrious name of ‘*fanatics*,’ can only be paralleled by Canon Liddon’s declaration at a public meeting held to support the law-breaking Mr. Green, that those who were even ‘*indirectly*’ concerned in the movement against Mr. Green were acting disgracefully. As every loyal and honest Churchman in the kingdom may be said to be ‘*indirectly*’ concerned in compelling obedience to the laws of God and man, Canon Liddon’s accusation may be treated with the contempt it deserves.

“I have only further to observe respecting your plea of ‘*live and let live*,’ in order to obtain ‘the blessings of peace,’ which all men profess to desire, that our Lord has taught us that there are two sorts of peace—the peace which the Saviour promised His people, and that which the world gives. I am

afraid that if your principles were to prevail, they would not produce the peace which the Saviour has promised to the faithful; because an inspired apostle tells us that 'the wisdom which is from above is *first pure, then peaceable, gentle, and easy to be entreated,*' and we have overwhelming evidence that the reverse of these things is one of the characteristic marks of the party for which you plead.

"I am compelled, therefore, in fidelity to our Divine Master, to reject your memorial; and much regret that clergymen can be found to advocate a system which is virtually a condonation of perjury; *i.e.*, if language has any definite meaning, and solemn vows are to be observed by those who have obtained their responsible position by such vows. If your consciences will not allow you to keep the vows thus made as beneficed clergymen of the Church of England, and as ministers of the 'Protestant Reformed religion established by law,' and to obey your Sovereign as supreme 'in all spiritual causes,' your duty is clear—*viz.*, to retire from a situation which you can no longer fill with honour to yourselves, or the welfare of the Church you profess to serve.

"In conclusion, I would commend to your careful attention the under-mentioned passages from the infallible word of truth, with assured confidence that if you 'read them with meekness and godly fear,' you will, by God's grace, learn to follow the better way, which I earnestly pray you may be led to do."

To obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry (1 Sam. xv. 22, 23).

Obeys them that have the rule over you, and submit yourselves (Heb. xiii. 17).

The time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God (1 Pet. iv. 17).

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds (2 John 10, 11).

Every ordained Presbyter of the Church of England vows most solemnly that—

"He will reverently obey your (*his*) Ordinary (Bishop), and other chief Ministers, unto whom is committed the charge and government over you."

Every beneficed clergyman at the time of taking possession of a living is required to swear—

"That the Queen's Majesty, under God, is the only supreme Governor of this realm, as well in *all spiritual or ecclesiastical things or causes.*" (Canon 36 "Subscription required of such as are admitted to any ecclesiastical living.")

Mr. Mackonochie, on taking possession of the living of St. Peter's, London Docks, in addition to his previous vows, was compelled by law to read out loud and subscribe to the Thirty-nine Articles. This he did on Jan. 28th, 1883, before performing what the Ritualists call "High Celebration, or Mass." He then proceeded, if the newspapers report correctly, to array himself in the illegal and forbidden coloured vestments, which Clement of Alexandria, a great divine of the second century, well said were more suitable to the "priests of Bacchus" than to a minister of the Lord Jesus Christ; and all the other illegal accessories, such as incense, lights, wearing birettas,* in close imitation of the Church of Rome, in direct defiance of the law of the Church of which he professes to be a minister, and in daring violation of the vows he had solemnly sworn to observe. A more fearful mockery of the Christian religion one can scarcely imagine than Mr. Mackonochie's behaviour, after his fifteen years' rebellion (equal to the "sin of witchcraft") against the laws of God and man.

Such are the *principles of obedience*, as understood and practised by the Ritualistic-Romanizing party of the present day.

4. THE EMPLOYMENT OF RAILING LANGUAGE. This is the unfailing resource of bad men in general, and many of the *Ritualists* in particular. I do not suppose for a moment that eminent leaders among them, like the late Dr. Pusey, or the present Canon Carter, or others, ever descend to such worldly weapons of warfare, but we have ample evidence that many of them do rail and revile opponents in a way which makes us feel, if our Lord's words are to be accepted as a test, "By their fruits ye shall know men;" "By thy words thou shalt be condemned;" they must be classified with those heathen of whom St. Paul speaks, who regarded the early Christians as "the offscouring of all things."

The *Church Times*, the chief organ of the Ritualistic party, is notorious for the extremely bitter language, which it has for many years poured out upon its Evangelical opponents. I will give one specimen of its language towards those of whom in its issue (Feb. 23, 1867) it says, "Impudence seems to be the *forte* of this petty clique of Puritans and Freethinkers;" and this on the

* "Birettas." Some years ago an advertisement appeared in the *Church Times* as follows:—"BIRETTAS. We import these *direct from Rome*, and are thereby enabled to sell them at about half-price. *Zuchettas* made from *correct Roman models*, and are most worn by priests at funerals."

testimony of one of its own friends. Some years ago, the late Rev. W. Gresley, one of the early leaders of the Oxford Movement, had occasion to lament the language which the *Church Times* ordinarily adopted towards opponents. Hence, in writing to the *Church Review* of March 2, 1867, Mr. Gresley says—

“Turn we now to the *Church Times*. I will not express my opinion respecting it, but simply quote from its pages. I have by chance two or three numbers by me. The first I glance at is that of Feb. 2, 1867. I turn to the leading article, *Habemus confitentem reum*. The following are some of the expressions which I find in *one article* applied to their opponents: ‘rancorous malignity, ferocious counsel, malice and bigotry, cant, stupidity, and malevolent lies and slanders, pious slanderer, self-convicted calumniator, shameless vituperator, literary exponent of all that is narrow-minded, spiteful, and contemptible.’”

Can we wonder at the old High Church *Quarterly Review* lamenting such a fierce exhibition of reviling in the following language:—

“The press has poured forth a flood of ultra-Ritualistic literature, of which some specimens are named in the heading of our article; and objectionable as these works appear to us in many ways, the worst of them give but little idea of the *vulgarity and scurrility, the venomous malice, and unscrupulous falsehood* which have won for the newspapers of this party (the Ritualists) a pre-eminence in badness over the most disreputable of our older ‘religious’ papers” (*Quarterly Review*, Jan. 1869, pp. 134, 5).

If any one could take the trouble to go through the columns of the *Church Times* for the last few years, he would find abundant evidence in proof of Mr. Gresley’s complaint. Nevertheless, so “self-deceived” are the writers of the party, that not long ago the *Church Times* of Nov. 1882, p. 759, declared, “We cannot have recourse to violence of any kind, *not even to violence of language.*” !!!

Does it not remind us of the words of Burns?—

“O wad some fay the giftie gie us,
To see ourselves as others see us!”

During the year 1882, I received several letters from Col. Hardy, Secretary to the “so-called” *English Church Union*, from which I make some extracts, in order to show his animus against the Evangelical party, and the railings and revilings which the Ritualists, whether lay or clerical, love to heap upon their opponents.

“It would be no loss to the cause of peace and Christian unity, if some of your *Puritan persecutors* were to stay away from Congresses altogether.

For any unpleasantnesses at the (Derby) Congress, Protestants, such as Canons Lefroy and Hoare, and other minor Firebrands, are entirely responsible I look upon you and most Evangelicals as *rebels* against the Church's law. Mr. Green and others have only escaped *burning at the stake*, because the law only allowed them to be imprisoned. The late Dr. (Dean) McNeile publicly advocated the punishment of *death for Ritualists*."

It is scarcely necessary to say that this accusation against the late Dean McNeil is untrue; and that Col. Hardy ought to be thoroughly ashamed of himself in uttering such a slander against the dead. But his understanding of the proper meaning of the words "rebels" and "persecutors" seems to be on a par with his application of the term "Puritan." If he had a clearer knowledge of spiritual truth, he might have applied the term "Puritan" more appositely to those of whom St. John speaks, when he writes—

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath *this hope* in him *purifieth* himself, as He (God) is *pure*."

Mr. Hingeston-Randolph, Vicar of Ringmore, in South Devon, who is noted for the violence of his language to the late Archbishop of Canterbury, having described the Primate as "*engaged in a nefarious enterprise*," for his vote in the House of Lords on the Burials Bill, once wrote to the public papers to condemn the *Evangelical Alliance*, whose sole object is to promote the union of the faithful and the exhibition of Christian charity in the spirit of our Lord's prayer on behalf of His people, that they "all might be one," in the following terms:—

"*The Evangelical Alliance* is an ecclesiastical *Stinkomalee*, manifestly invented by the author of all confusion; and the *Irish Bishop* who presided at it, *disgraced himself* by gathering together into a lump all the available *false doctrine, heresy, and schism*, that he had the Sunday before prayed to be delivered from" (Randolph's Letter in *Western Daily Mercury*, Jan. 9, 1879).

"I hold the principles and practices of the so-called *Evangelical Alliance* in utter abhorrence, and I believe it to be *disgraceful and sinful* for any bishop of the Church of God to have any thing to do with such an *anti-christian institution*" (Randolph's Letter to the *Rock* of March 21, 1879).

The writer of these railing letters can know nothing of the spirit of the Gospel of Christ, nor of Him who hath said—

"A new commandment I give unto you, that ye love one another, as I

have loved you. By this shall all men know that ye are my disciples, if ye have love one to another."

Another Ritualistic clergyman, the Rev. J. S. Boucher, Principal of the Carnarvon Training College, in reply to a pamphlet which the Rev. H. Hutchinson Smith, then Rector of Tansley, had courteously sent him, entitled *Ritualism Uncatholic*, wrote as follows:—

"If all your quotations are as much garbled and distorted as that to which you have *mendaciously* appended my name, the pamphlet you have sent me is either an April folly of the most stupid kind, or an *impudent knavery of the half-and-half-truth-whole-lie order*, and a glaring defiance of the ninth commandment throughout. Either way it is utterly discreditable to the head and heart of its compiler as a professing Christian, though I dare say it will serve well enough to tickle the palate of those lewd fellows, whom the *Church Rattening Association* delights to do its dirty work...with weapons so obviously drawn from the devil's armoury—SIDNEY BOUCHER."

Mr. Boucher, who appears to know no more what truth really is than he does of the courtesy due to a fellow-creature, is an average specimen of the way in which the lower order of Ritualists delight to rail at and revile their opponents, in as studiously offensive a manner as possible.

5. SPEAKING EVIL OF DIGNITIES is the last mark of Ritualism that we shall have occasion to mention, and just as in the previous mark of "railing and reviling opponents," our difficulty is, making a selection from the abundant evidence we have at hand.

From Archdeacon Denison, the sole English dignitary who has, I believe, supported the Ritualistic movement, down to that non-descript cleric, Mr. Lyne, who once obtained Deacon's Orders in the Church of England, and who now assumes the title of the Monk Ignatius, the Ritualistic clergy have expended an astonishing amount of violent language in "speaking evil of dignities," as the following specimens will show.

(1.) Archdeacon Denison, in his Autobiography, or *Notes of My Life*, has given free license to his pen, and attacked every body and every thing with a fierceness which quite fulfils the predictions of the apostles respecting the false teachers, who would arise in the Church of Christ in "the perilous times of the last days." In this work he thus speaks of the Queen's Government—

"The Imperial Government of England is steadily and rapidly marching on to the reproduction of the philosophical infidelity of Julian the Apostate. . . . For the Imperial Government the case is worse than that of Julian

the Apostate. There is a *practical hypocrisy* about the first, viz., the Queen's Government, which is not found in the second" (pp. 138, 325).

Archdeacon Denison's opinion of the Bishops of the Church to which he professes to belong is seen in the *Guardian*, when recording a meeting of the *English Church Union*, held at Bristol in October, 1876, to the following effect:—

"Speaking of the *Bishops*, the Ven. Archdeacon would say to them, you are members of the Church Association without having the honesty to say so. He did not think any thing could be more unjust than the Public Worship Regulation Bill. It was the foulest and dirtiest thing that ever came out of the Houses of Parliament. The *English Church Union* had come to a distinct resolution that if the two Archbishops were to sit as Assessors, they would not plead. Amongst the worst enemies of the Church of England were the Archbishops. In the city of Bristol he would not say a word about the Bishop of the diocese save this—that he included him among the worst enemies the Church of England ever had."

Archdeacon Denison labours under the double stigma of having been condemned by the Archbishop of Canterbury for his false teaching, and by his diocesan for his illegal practice. After a fair and open trial by the Archbishop sitting in person, and assisted by eminent divines and ecclesiastical lawyers, the following judgment was given against him, October 22, 1856—

"We, John Bird, by Divine Providence Lord Archbishop of Canterbury, &c., having deliberated, and the *offence proved*," &c., that this doctrine is "directly contrary and repugnant to the 28th and 29th Articles of the Church of England, declare that the Ven. G. A. Denison *ought by law to be deprived of his ecclesiastical promotions*," &c.

In the year 1872, Denison's diocesan, the present Bishop of Bath and Wells, in fidelity to Christ and His Church, was compelled to administer to his Archdeacon the following rebuke, probably the severest ever administered by a Bishop to an Archdeacon since the introduction of Christianity in England:—

"From your own admission I know enough to guide me in making the following order, which I must ask you to receive as my formal and peremptory directions, as your Ordinary and Bishop, to whom *you have sworn to pay canonieal obedience in all lawful and honest things*. I therefore prohibit the practice of all such by yourself, or those who act under your orders. The burning of lights on the altar during the celebration of the Holy Communion, whether two or more, is, *as you must very well know, illegal*. As regards the *Invocation of the Virgin Mary*, your answer, 'This is not true,' *hardly conveys an accurate impression*. Such invocation has been made in your Church, though it is now discontinued. I have only to

add, that it is a bitter disappointment to me, that I find your parish *the one in the whole diocese* from which I have now most trouble, sorrow, and perplexity. Improvements made in the spirit of the Prayer Book, and sanctioned by the law of the Church, your parishioners will cheerfully accept. Dangerous approximations to the ritual and doctrine of the Church of Rome, they neither will nor ought to tolerate."

(Signed) "ARTHUR C. BATH AND WELLS."

Archdeacon Denison, in addition to his common practice of "speaking evil of dignities," occasionally makes the most reckless charges, which prove to be entirely unfounded. I will mention an instance in which I happened to take a part. A few years ago the *Guardian* reported a meeting of the *English Church Union* at Bristol, at which Archdeacon Denison was represented as saying, that "he knew *as a certain fact* that Sir Stafford Northcote had said to a friend, 'The sooner the Bishops are out of the House of Lords the better.'" Knowing Sir Stafford Northcote personally, I wrote at once to ask if there was any truth in this charge. He was kind enough to return an immediate reply, denying the Archdeacon's extraordinary misstatement.

I pass on to another Ritualistic clergyman, who appears to follow Denison's example of "speaking evil of dignities."

(2.) Mr. Temple West, Vicar of St. Mary Magdalene, at a meeting of the English Church Union held in Paddington, Dec. 13, 1876, expressed his opinion of the members of the Privy Council, who are the legal and authorized advisers and assessors of the Sovereign, who is "supreme in all spiritual causes," in the following terms:—

"To tell me that because the Privy Council—a tribunal which is ignorant, incompetent, and unjust—has decided that a particular thing is wrong.... *I will not obey it for one moment*" (*Church Union Gazette*, vol. ii., p. 12).

On another occasion, at a meeting of the English Church Union, reported in the *Pall Mall Gazette* of Dec. 8, 1874, Mr. Temple West brought so many false statements respecting the behaviour of the Bishops at the passing of the Public Worship Regulation Act, that several of them wrote publicly to declare that they were "untrue." A correspondence took place in consequence between the Bishop of Peterborough and his accuser, which ended by the Bishop rebuking Mr. Temple West in the following terms:—

"I have only, in concluding our correspondence to express my sincere regret, that a clergyman of your character and standing in our Church, should have placed himself *in the humiliating position* of having made a public accusation, *couched in studiously offensive terms, which he had neither the ability to prove, nor the candour to withdraw.*"

(3.) Mr. C. S. Grueber, Vicar of Hambridge, backed up Mr. T. West, at the Paddington meeting of the *English Church Union*, by speaking as follows:—

“I say now what I have said before, and I wish never to cease saying, that the Church of England, by the judgments in the case of *Martin v. Mackonochie*, stands condemned before the world as an *untrue Church*. If these judgments speak the truth (as every loyal and faithful Churchman knows they do), the Church of England is no more to be believed, and is no more to be trusted; she is false, and in plain words she is a *lying Church*.” (*Church Union Gazette*, vol. ii., p. 10.)

(4.) Dr. F. G. Lee, of Lambeth, is reported in the *Church of England Pulpit* and *Ecclesiastical Review* of March 18, 1876, to have preached a sermon, in which he declared that—

“If he could live to see the *traitorous Bishops* turned out of their Sees, he would gladly take off his surplice and stole, and say, ‘*Nunc Dimittis*,’” &c.

And in another sermon, Dr. Lee is reported in the *South London Observer* of May, 1877, to have expressed his opinion of one of the authorized Courts of the realm in the following language:—

“The Court of Lord Penzance was a *blasphemous and odious farce*, a scandal upon Christendom, lost in the darkness of a well-thumbed Protestantism, and a Court as odious as it was disgusting.”

(5.) The Rev. T. W. Mossman, Rector of East and West Torrington, in a letter to the *Church News* of April, 1868, thought it becoming his position, as a beneficed clergyman, who had sworn to obey the Queen as “supreme in all spiritual causes,” to compare her to “Nero, Domitian, and Diocletian,” the three noted persecutors of the early Christians, because she ruled as she did in the “Purchas case.” Nevertheless, he had no hesitation in accepting a grant of £100 in 1880, as it was said at the time, “in aid of his labours in the literature of ecclesiastical history.” Mr. Mossman is said to be connected with Dr. Lee’s organization for bringing the Church of England under the dominion of the Church of Rome, called “the Order of Corporate Reunion.”

(6.) Mr. Stanton, one of the curates at St. Alban’s, after one of Mr. Mackonochie’s many condemnations by a lawful court, in a sermon on the text, “*Man shall not live by bread alone*,” explained the text as applicable to the Bishop of London for having allowed the trial, which he describes as “a burning shame,” “a blow on the cheek,” and an “insult,” in the following way:—

“The prelate who had condemned their incumbent, never had kept, and never intended to keep the regulations of the Prayer Book; and although

he received £10,000 a year, he did not, or ought not to *live by bread alone*; and this same prelate must take care that he did not go down to the grave *dishonoured*, and certainly *unloved*."

(7.) When Deacon Lyne, or according to the title he has assumed of the Monk "Ignatius," according to his wont, thrust himself on the people of Cheltenham, not only unasked and unwanted, but contrary to the urgent remonstrance of the Rector, Canon Bell, who held that important office, very wisely distributed some hand-bills, containing extracts from the writings of this disloyal monk, which was sufficient to show the sort of character he really was. As he had never gone honestly over to Rome, or repudiated the office of deacon which he had obtained in the Church of England, we may appreciate the sort of religion he professes by his railings of various authorities in Church and State.

Of our Bishops this "fierce and heady" monk thus speaks—

"The Bishops are usurpers, appointed to lord it in God's heritage by unbelievers; they are Judas-like, ready and desirous of betraying the flock of the Lord; they have 'climbed up some other way' than by the Church's call into the fold; they are 'thieves and robbers,' living upon the holy Church's rights, and betraying the Church that feeds them in their palaces of luxury and wealth."

Of Her Majesty's Privy Councillors the monk thus raves—

"The Privy Councillors of our gracious Queen are bidding her trample under foot the Son of God, and are daringly blaspheming Jesus in the Sacrament of His dearest love. They would strip England's altars yet again, and forbid us to worship the Most High."

Of the Book of Common Prayer Mr. Lyne declares—

"It is the produce of heretics and Church robbers, and therefore a calamity which Christians (of the Ritualistic sort) have too long borne in silence. The ancient *Missal* and *Breviary* are the *only service books* authorized by the Church of England."!!!

Although these sayings of the Monk Ignatius are not worthy a moment's consideration by any believer in the Christian religion, they are significant of the feelings which actuate those "lawless and disobedient" clergy, whose appearance in the Church St. Paul predicted as certain to take place in the perilous times of the last days—

"Of this sort are they which creep into houses, and lead captive silly women . . . men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all" (2 Tim. iii. 6—9).

Such is the manner in which many of the leaders of the Ritualistic-Romanizing party, who still remain in the Church of England, speak of those in authority, and fulfil the apostolic prediction to the letter, of being—

“Boasters,* proud, disobedient, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.”

The Ritualists have certainly zeal, but it is not according to knowledge. They have toiled to introduce into our Protestant Church what St. Paul calls “another Gospel;” to show how the Roman Mass may be secretly performed, while outwardly the Communion service of the Church of England is being used; how every order of the Church may be evaded, every law trampled on, and every vow broken; every authority despised and defied, every heresy of the Roman Church gradually and cautiously introduced, until, as they themselves confess—

* “*Boasters.*” I find a significant specimen of these men in Denison’s Autobiography. Speaking of the Ritualistic party, of which he is so fiery a member, and whom he attempts to dignify, according to the wont of his sect, by the misnomer of “Catholic,” he boastingly proclaims that they have “ninety parts in a hundred of all the *devotion, self-denial, learning, knowledge, reverence, care for souls*, to be found in the Church of England” (*Notes of my Life*, p. 63). Poor deluded, self-conceited man! It would be quite useless attempting to convince him of his errors; but I will mention one instance out of many, to show the sort of “learning and knowledge” which Denison considers are the special property of his party. One of them, a cleric of the name of Ramsay, M.A. of Trinity College, Cambridge, published a work with the boasting title of *The Catechiser’s Manual of the Church Catechism; for the Use of Clergymen, School-masters, and Teachers*, in which the author displays his *scientific knowledge* by teaching the Ritualistic clergy that “*the natives of Thibet worship the lama.*”!!! This “learned” Ritualist evidently confounded the high priest of Buddhism, or, as he is termed, the “Grand Lama of Thibet,” with the “llama” or “alpaca” of Peru!!! The *Church Review* of Nov., 1880, appears to be on a par with the learning of Mr. Ramsay, as in its desire to prove Lord Penzance wrong, and the Ritualists right in their craving after the “Eastward” position, it declared that Daniel afforded an example of “disobeying the law, and praying towards the east, as he did aforetime.” Now Daniel (vi. 10) certainly teaches that Daniel, when he was in Babylon, prayed “*toward Jerusalem, as he did aforetime.*” But as Babylon was north-east of Jerusalem, the prophet must have been praying with his face towards the west!!! The “knowledge” of *Geography* and of *Natural History* seems rather weak with the Ritualists.

"It is reasonable to hope that twenty (now *four*) years hence (Roman) Catholicism will have so leavened our Church, that she herself, in her *corporate capacity*, will be able to say to Rome, 'Let the hands which political force have parted these 300 years, be once more joined.' We are one with Rome in faith, and have a common foe to fight" (*Union Review*, July, 1867, then edited by Dr. Lee, p. 409).

Justly has our present Prime Minister, Mr. Gladstone, condemned this treacherous proposal to unite with the Papacy, in his article in the *Contemporary Review* of October, 1874, p. 674, entitled, "Ritualism and Ritual," by observing—

"The question is, whether a handful of the clergy are or are not engaged in an *utterly hopeless and visionary effort to Romanize the Church and people*. But if it had been possible in the seventeenth or eighteenth centuries, it would still have become impossible in the nineteenth, when Rome has substituted a policy of violence and *change in faith* . . . when she has equally repudiated modern thought and ancient history. I cannot persuade myself to feel alarm as to the final issue of her crusades in England; and this although I do not undervalue her great powers of mischief."

Eleven years ago, the late Bishop Thirlwall forcibly remarked in his Charge of 1872 on the conduct of these treacherous "false brethren," by saying—

"While the *Evangelicals* were slow of growth and willing to make concessions, the *Ritualists* desired to *re-Catholicize the Church of England* in every particular—short, perhaps, of submission to the Pope, and thus they agitated for disestablishment. It was saddening to think that any body of the clergy could transfer their allegiance from a Church to which they professedly belonged, to any ideal body which had no existence save in their own imagination."

I am constrained, therefore, to point out, with the abundant evidence before us, that the result of the Oxford Movement during the last half-century has been to produce a religion in this fair realm and Church of England, the characteristic marks of which are—1. Heresies; 2. An illegal and anti-Catholic Ritual; 3. Contumacy and disobedience; 4. Perjury; 5. Daring defiance of all law and order; 6. Railing and reviling of opponents, whether high or low, clergy or people; 7. Speaking evil of dignities in Church and State, whether the Sovereign, as "supreme in all spiritual causes as temporal," or Bishops, or Judges, or every one who differs from their illegal practices, the outcome of their own unhallowed private judgment.

In conclusion, I think it well to give the opinions of four

different representative men, purposely excluding those of the Evangelical school, respecting the result of the OXFORD MOVEMENT, which has culminated in the production of a numerous body of Ritualistic-Romanizers, the most reckless and lawless class of men that have appeared in the Church of Christ since the day of Pentecost. These four representative parties are—

1. One of the London leading journals.
2. The oldest Roman Catholic newspaper in England.
3. A learned High Churchman and dignitary of the Established Church. And—
4. A distinguished statesman not long deceased.

1. The *Daily Telegraph* of June 17th, 1878, in commenting on Mr. Temple West's language at a meeting held in support of the disobedience of Mr. Mackonochie, thus characterises the sect of Ritualists to which these two law-breaking clergymen belonged :—

“The gist of this cleric's discourse was to the effect that the troubles of the Ritualists were due to the enactments of the State, the autocracy of the Bishops, and the ‘prostration of discipline.’ *But who has prostrated discipline?* Is it not the duty of a clergyman to obey his Bishop? and, if he deny episcopal authority, where is the use of any Bishops at all? The remedy for Ritualistic grievances was, according to Dr. West, the erection of Courts of Appeal sanctioned by the Church. *But where is the Church?* Manifestly, in Dr. West's opinion, nowhere save in St. Alban's, Holborn, and St. Mary Magdalene's, Paddington, and the other ecclesiastical toy-shops where Ritualism sets up its much-bedizened head, and impudently preaches disobedience to the behests of all constituted authority, episcopal as well as lay. . . . The antics and the gewgaw ornaments of Ritualism are only part of a larger and more audacious scheme. The ‘great and vital principle’ for which they are fighting is, that the Queen and the Bishops should surrender their authority to a knot of clergymen and their lay supporters. The proposal for Synods is so much dust thrown in the public eyes. A Synod must have a head; it must represent the entire Church; and the Ritualists are only a mutinous and turbulent fraction of that Church. They would never obey the decision of a majority. *They are incorrigibly insubordinate; and it is for that reason that they win not the sympathy, but the contempt and aversion of the Roman Catholics, whose tenets they plagiarise, and whose solemn and ancient rites they caricature, but whose implicit obedience to episcopal authority they are too vain and too headstrong to imitate.*”

2. I adduce the testimony of the *Tablet* newspaper of May, 1877, as representing the opinion entertained by respectable Roman Catholics on the conduct of the Ritualists at the present time.

The following description of a normal Ritualist is not flattering certainly, but it is very true, and worthy of an attentive perusal:—

“Profuse as the Ritualist is in words of bitter enmity towards the Bishops of the (Roman) Catholic Church, he is still more contemptuous towards his own. *Nothing under the wide canopy of heaven is safe from his sneers and invectives.* Even in his own community he *despises all authority and counsel but his own.* *His religion is simply a war-cry.* *It is a motive, not for love, but for hate.* *Accusing all Christians of error except his own narrow circle of associates,* he is as peremptory and self-sufficient in proclaiming his own crude ideas, as if he alone had nothing to learn from God or man. He is right because *everybody else is wrong.* All the saints of our own and every other land are for him knaves and dotards. The most extravagant sectary of ancient or modern times never conceived a baser estimate of the Christian Church than he. Whatever gifts of God were deemed in past ages a condition of salvation—*humility, reverence, charity, and submission—have no place in his system.* He suffices to himself. He can teach the (Roman) Catholic Church and his own. But nobody can teach him. After doing all he could to sink the ark of God, he is now constructing a raft without sails or rudder. As he contemplates the crazy fabric, of which Ignorance is the builder and Folly the pilot, he is filled with admiration at his own work, and marvels that none share it.”

3. My next witness shall be that of a very learned and pronounced High Churchman, Dr. Burgon, the present Dean of Chichester, who, when Vicar of St. Mary's, Oxford, preached in 1873 two sermons on “Romanizing within the Church of England,” from which I make the following extracts.

Dr. Burgon commences by acknowledging—

“The present portentous development of Romanizing practices within the Church of England An Englishman is apt to say, Why am I and my family to be driven away from our Parish Church, because a young man, remarkably ill-furnished with divinity, or learning, or experience, or good sense, takes it into his head that he will imitate the dress and adopt the method of the Romish Communion? This little handful of disloyal men are already teaching Romish doctrine and inculcating Romish principles by every means in their power *The greatest blot and most fatal perversion of Evangelical truth is the pretence of the change of the substance of Bread and Wine in the Supper of the Lord.* It is further pretended that in the sacrifice of the Mass, the priest offers Christ for the quick and the dead, which is *idolatry*; and which our Church designates as ‘*a blasphemous fable and dangerous deceit*’. . . . By adopting vestments and ornaments of the person generally, unauthorized for the use of our parochial

clergy, but worn by the clergy of the Romish Church, those men display their secret sympathy with the teaching which those vestments symbolize; to which must be added significant gestures, significant postures and acts, especially consecration of the Eucharist with the back towards the people—a practice unknown to our Church for full 300 years, and only familiar to us as prevailing in Churches under the Roman obedience . . . High Mass, Low Mass, Confessional Boxes, Extreme Unction, Mass for the Soul, Clouds of Incense, Stations of the Cross, New Litanies—all these things are wholly unscriptural, and essentially un-English; silence becomes no longer possible. It is to connive at the scandal to witness it without remonstrance . . . *The solemn foppery, the effeminate passion for finery, the pitiful millinery of this new sect* is distasteful to me; their coloured stoles, and curt surplices, and imported ‘birettas,’ and melodramatic gesticulations, their sing-song prayers and their gabbled lessons, are a weariness of the flesh, and an exasperation of the spirit; the disloyal and dishonest adoption of tenets and practices from which our Church purged herself at the era of the Reformation, together with a certain fidgety anxiety to make everything assimilate to foreign usage, and a kind of apologizing for the Church of England. To use the language of the late Bishop Wilberforce, I should as soon think of apologizing for the virtue of my mother to a harlot, as of apologizing for the Church of England to the Church of Rome . . . This spurious thing calling itself *Ritualism*—*this bad imitation of what is seen and heard in Roman Catholic Churches*, is the great difficulty with numbers of the clergy in our large towns. The working people simply hate it. Thus *the cause of Christianity itself is suffering by the extravaganees of a little handful of misguided men*. They assume that *their outlandish ways are ‘Catholic,’* whereas they are *schismatical entirely, the outcome of a lawless spirit, a morbid appetite, and an undisciplined will. Indecent self-assertion and undutiful disregard for lawful authority are conspicuous notes of this new sect.* The organs of the party denounce the proposed interference of the Ordinary in the most unmeasured language; and the vocabulary of defiance, contumely, and invective is exhausted on as many as avow themselves on the side of authority and order.”

So in a public letter, addressed to the late Dr. Pusey, Dean Burgon writes—

“In common with thousands of our brethren, I view with extreme jealousy and displeasure the attempt by a party to identify the name of Keble with their cause, and to claim his sanction for their proceedings. The party which thus acts calls itself ‘*Ritualistie.*’ *Its ringleaders defy the law, repudiate the authority of the Bishops, and set themselves up against the Book of Common Prayer. They openly adopt Romish dresses, Romish practices, Romish phraseology. They teach Romish doctrines. I must be allowed to designate English clergymen who so act as immoral*

persons. Their method is schismatical. The heart of England loathes and abhors them." *

4. My last witness shall be that of the late Lord Beaconsfield.

When the *Public Worship Regulation Bill* was before the house of Commons, Mr. Disraeli, who was then Prime Minister, took the opportunity of explaining the nature of Ritualism, and the reason why such a bill was necessary for restraining "criminous clerks," though probably neither the Prime Minister nor any other member of Parliament had any idea of the depth of degradation to which the Ritualistic clergy would descend in their determination to override the laws of God and man, and to violate their most solemn vows, by which the wisdom of our forefathers had sought to prevent one of the basest acts of treachery that has ever been attempted in the Church of Christ since the days of Christianity.

"I mean by Ritualism," said the late Lord Beaconsfield, when in the House of Commons, "the practice by a certain portion of the clergy of the Church of England of ceremonies, which, as they themselves confess, are symbolical of doctrines which they are pledged by every solemn compact that can bind men to their Sovereign and their country to renounce and repudiate. And of all the false pretences of this body of men, there is, in my opinion, none more glaring and pernicious than their pretending that they are a portion of the great High Church party in England."

It is true that the Ritualists prove themselves apt disciples in that self-laudation school characterized by St. Paul as "proud, boasters, false accusers, deceivers and being deceived," of which we have a striking specimen in the boast of the *Church Review*

* For Dean Burgon's faithful remonstrance with Canon Gregory on the conduct of the Ritualists, the *Church Times* of June 3, 1881, has reviled him in the following characteristic language. The Dean is compared to a "shark, whose ferocity and voracity have become proverbial. His original tartness has fermented into acrid violence, which is consuming itself instead of the purpose to which he would fain apply it—that of material for vitriol-throwing against the objects of his dislike He has branded himself as a false witness, and needs no further attention Dyspepsia is responsible for much of the Dean's wild and furious invective." The *Church Times* further compares the Dean to the man possessed with an unclean spirit, "crying and cutting himself;" whereas, by accepting the Ritualistic nostrums, he might be proved to be "not only in his right mind, but clothed in Eucharistic vestments." !!! Such are the revilings of this specimen of the Ritualistic press, which, nevertheless, wrote in November of the following year—"We cannot have recourse to violence of any kind, not even to violence of language." !!!

(Jan. 30, 1875), that, "the Ritualists were the *sole defenders of revealed truth*. The Evangelicals are united *against all definite faith and practice*" !!!

We know how justly Clement, St. Paul's "fellow-labourer," rebuked the Sacerdotal or Ritualistic party, which began to appear even in those early days amongst the believers at Corinth, when he says—

"Let our praise be in God, and not in ourselves; for God hateth those that commend themselves. Let testimony to our good deeds be borne by others, as was the case with our righteous fathers. *Boldness, and arrogance, and audacity* belong to those that are accursed of God; but moderation, humility, and meekness to such as are blessed by Him" (1 Epist. to Cor. ch. 30.)

Having thus considered at length the practical result of the OXFORD MOVEMENT, and the fundamental differences between the Evangelicals and Ritualists—as seen, *e.g.*, in the doctrines which the latter teach; the practices which they have plagiarised from the Church of Rome; the lawlessness and disobedience which they exhibit to all constituted authority, and contempt for "the powers that be;" the violation of their most solemn vows when the law has pronounced against them; the "hard speeches" which they utter against those who detect and oppose their aims; their expressed determination to "unprotestantize the Church of England;"* their unceasing attempt to override the law; to copy as closely as possible that paganized form of Christianity, as Coleridge described it, which once prevailed in England, and is now gradually decaying in Rome, and eventually to effect a corporate reunion with that doomed and fallen Church;—we are driven slowly and sorrowfully to the same tremendous conclusion at which Dr. Pusey arrived

* As early as 1841, the leaders of the OXFORD MOVEMENT avowed their determination to make the attempt, as their chief organ then wrote as follows:—

"The Protestant tone of doctrine is essentially *antichristian*; our object is to *un-Protestantize the National Church*. As we go on, we must recede more and more from the principles, if such there be, of the English Reformation" (*The British Critic*, July 1841).

This shows not only the treachery, but the disloyalty of the Ritualistic party, as the oath, which the Supreme Ordinary of the Church of England, "supreme in all spiritual causes," as the Sovereign undoubtedly is, takes at his coronation, is to maintain "the *Protestant Reformed religion, established by law*" (see Coronation Oath in Phillimore's *Ecclesiastical Law*, i. p. 1060).

during his controversy with Professor Maurice, as Canon Farrar related at the Croydon Church Congress in 1877, that the differences between the Evangelicals and Ritualists being so many, so fundamental, and so great, that virtually to all intents and purposes—

WE DO NOT BELIEVE IN THE SAME GOD!

Since writing the above sketch of the Oxford Movement from its dawn unto the present day, I have had an opportunity of reading with great care the third and last volume of the *Life of Bishop Wilberforce*, who played so important a part as the Bishop of the diocese in every thing connected with that movement, or perhaps I should rather say in every thing external to Evangelical truth; and I regret to be obliged to say, how sadly my opinion of the Bishop has been changed thereby. I had been a good deal shaken in the esteem which I had entertained for him during his lifetime, by the perusal of the second volume. But now that we can read his life so frankly placed before us by the partiality of a filial biographer, and his many failings so lightly touched on, or so carefully concealed, I cannot hesitate to say that he has fallen in my humble opinion to an extent which I had not previously conceived possible. It is not only that the third volume shows him to be a mere man of the world, spending so much of his time apparently in the abodes of the great and rich, but that he had so very feeble a notion of the Gospel in its Scriptural and primitive sense; the exhibition of so much temper—though this he seems occasionally to lament—and the use of such “bitter words” towards opponents, and above all his contempt of Evangelical men and Evangelical principles. Every thing of a Gospel nature seems to be subordinated to the misuse of that unhappy word “Church,” as invariably employed by Sacerdotalists, and so different from the Scriptural term as used by St. Paul. It reminds one of the epigram which reads—

“A man may cry, ‘Church!’ ‘Church!’ at every word,
Without more piety than other people;
A daw’s not reckoned a religious bird,
Because it keeps caw-cawing from the steeple!”

I will give one or two specimens of his treatment of Evangelical men and principles. At p. 177 of vol. iii. we have an account of the Bishop’s visit to the notorious Ritualistic Church of St. Albans, Holborn, and his opinion that a sermon he then heard by Mr.

Stanton, one of the curates, whose invectives against the Bishop of London in another sermon have been already given, was that it was "thoroughly Evangelical." But judging from that Bishop's own deeds, I am afraid his understanding of the word "Evangelical" was very different from the way in which it has been understood during the last 150 years by that large party, which has borne the despised but honoured name of "Evangelical." If there be one layman in England of the present century more deserving of that glorious epithet than any other, it is the present Earl of Shaftesbury, who has so long filled in the English Church the place once occupied by the Bishop's father, the honoured and noble-minded Evangelical William Wilberforce. Now how was Lord Shaftesbury estimated by the Bishop of Oxford? A few sentences extracted from the third volume of his biography will tell their own tale.

When Lord Shaftesbury, in 1867, endeavoured to carry a measure in the House of Lords for trying "criminous" clerics, which was afterwards accomplished by the Archbishop of Canterbury and the fidelity of a Protestant House of Commons, Bishop Wilberforce was so enraged that he tried by every means in his power to thwart and prevent so useful and necessary a measure. In a letter to the Bishop of Salisbury, he speaks of "the terrible evil of the English Episcopate supporting Shaftesbury in such a step, the party colour given to the whole by *his* lead. . . . It was thereupon *agreed* that Shaftesbury should be *hounded off* by being told that the Archbishop was preparing such a bill," &c. (p. 205).

In the next page we have a letter from the Bishop to Mr. Gladstone, in which he says that Lord Shaftesbury had prepared a bill "for making the 50th Canon the absolute and sole rule of the Church of England, as to ornaments, dresses, &c., throwing over the rights of congregations, the discretion of bishops, and the liberty of the Church for all future expansion. It was exactly the idea for his *cramped, puritanical, persecuting mind.*" !!!

Considering that the 50th Canon—or rather, I suppose, the Bishop meant the 58th Canon, as the former only refers to strangers preaching without licences—has been the rule and practice for all loyal and faithful Churchmen during the last three centuries, it is difficult to explain the Bishop's "bitter words," save because it was the attempt of an Evangelical nobleman to enforce decency and order against the lawless and disobedient clergy of the present day.

A few pages further on the Bishop, in writing to Bishop Milman of

Calcutta, recurs again to the subject by glorying over "the defeat of Shaftesbury's *short and easy method of persecution*" !!!*

In the same spirit Bishop Wilberforce displays his enmity against the two ablest and most distinguished Evangelical Bishops, Baring and Waldegrave, which the Church of England has possessed during the nineteenth century, both of them having been, I believe, "double-firsts" at Oxford, as the following words will show. Writing to Mr. Gladstone, March 29th, 1863, he says—"Lord Palmerston's *wicked* appointments meet us here at every turn;" which means, as the Bishop says in a letter to Mr. Gordon at the time, "Palmerston nominated Baring for Canterbury, and Waldegrave for York" (p. 84). This enmity to Evangelical Bishops is again repeated at p. 161, when he speak so scornfully "of a government which gave Waldegrave to Carlisle, and Baring to Durham, and the youngest Bishop on the Bench to York," though in this last instance it was apparently because the grapes were very sour; as there is ample evidence in the biography of the Bishop's incessant craving after promotion, either to London, York or Canterbury, though eventually he was compelled to be content with only Winchester, and that with a reduced income during the lifetime of his distinguished predecessor. I happened to be on a visit to some friends in the diocese of Oxford at the time when his translation was accomplished, who did not belong to the Evangelical school, and was rather surprised at the contemptuous tone with which these High Churchmen spoke of Bishop Wilberforce on account of his desertion of the diocese of Oxford.

* Bishop Wilberforce's idea of the word "persecution," is not to be understood in its ordinary sense, such as we find the word defined in the English dictionary, but in the Denisonian or Ritualistic sense of the term; e.g., at p. 301, writing of the death of Bishop Hamilton, of Salisbury, he says—"It was the hardness of the Dorsetshire clergy after his last Charge, and their *long persecution, which broke his heart; and as much killed him as if they had used the knife.*" A grosser misstatement was never made. Bishop Hamilton, who had once professed Evangelical views, passed over to the ranks of the enemy, and delivered a Charge brimful of Sacerdotalism and consequent error. The faithful Dorsetshire clergy protested mildly and courteously as in duty bound, and in a very different spirit from that displayed invariably by the lawless Ritualists, against their diocesan's unfaithful teaching. And this Bishop Wilberforce terms "*long persecution.*" !!! It only proves the extreme partisanship of Bishop Wilberforce, and how "bitter" his words were against Evangelical men in general; and notably against Lords Shaftesbury, Palmerston, and Beaconsfield in particular.

In a similar manner the Bishop's remarks on the "Gorham judgment" display his great enmity to Evangelical truth. We now know, as I have already noticed, on Archbishop Tait's authority, that the Gorham judgment was drawn up by Archbishop Sumner, concurred in by the Archbishop of York,* and defended by two noted High Churchmen, Messrs. Dodsworth and Maskell, before they left the Church, as well as by the late Canon Mozley of Oxford, and was a faithful expression of the Church of England's doctrine on the subject of Baptism, which has been cordially accepted by every sound Evangelical Churchman throughout the world. It only required the insulting language which Bishop Wilberforce heaped upon the judges, as Mr. Malcomb MacColl on another occasion reviled the Judicial Committee of the Privy Council (see p. 12), when he spoke of "the folly and self-contradiction and ignorant arrogance of Dr. Lushington's judgment," to prove what ideas the Bishop had of either decorous language, charity, or Evangelical truth. How different from that apostolic exhortation which St. Paul delivered to the Ephesian Christians, and which is so painfully disregarded by the Ritualists of the present day, "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

It may be well, in closing, to remind the reader of the different way in which certain ecclesiastical terms are used by controversialists in the present day; *e.g.*—

1. "PRIEST." This word, which is never applied in the New Testament to the minister of Christ, as it was under the Mosaic dispensation to the Jewish priests, is understood by Evangelical men, as Hooker understood it to mean, simply the term "presbyter writ short." In Scripture the term is used to denote all the faithful,

* I have noticed (see p. 41) the Archbishop of York's denial of Bishop Wilberforce's fabulous account of the way in which the judges voted on the Gorham case, on the truth of the Archbishop's word, has been officially confirmed by a letter from the Clerk of the Privy Council, which appeared in the *Times* of Jan. 23rd, 1883, defending the conduct and explaining the votes of the Archbishop of York and Earl Cairns, made public with the permission of the Queen, against the aspersions of Bishop Wilberforce. This exposure reflects no small amount of discredit upon the whilom Bishop of Oxford.

whether laymen or ministers; as St. Peter describes such to belong to the "*holy priesthood*," who can and do offer the *only* sacrifice which God will accept under the Gospel dispensation, viz., that of a contrite heart humbled on account of sin. The Ritualists, on the other hand, assert that all ministers ordained by a bishop are "priests" in the Jewish sense of the term; and that at the Lord's Supper, when the elements are changed into the same body which was born of Mary and crucified under Pilate, the "priest" *re-presents the sacrifice*, which Christ offered once for all when He died at Calvary. This we believe to be a fatal and fundamental error, one of the "damnable heresies," as St. Peter calls them, which no one who has been taught "the truth as it is in Jesus," can receive for a moment.

2. "SACRIFICE." This term is never used by the faithful otherwise than as the Church of England uses it in the Communion Service, when the minister says—

"Here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively *sacrifice* unto Thee"—

for, as we have already shown (see pp. 10, 11), the Homilies, and our great divines, like Hooker and Bishop Beveridge, have clearly laid down the rule that the Ritualistic pretension of the "priest" offering a sacrifice at the Lord's Supper is "contrary to Scripture," because "Sacrifice is now no part of the Church ministry."

3. "ALTAR." The Ritualists invariably use this term to denote the Lord's Table. The Evangelicals, never. Why so? Because neither Scripture nor the Church of England so apply it. The latter in her Communion Service uses the term "The Lord's Table" four times; "the holy Table," twice; "the Table," once; but the word "Altar," not once. We meet with the term in Hebrews xiii. 10, "We have an *Altar*,"* which refers, not to the Lord's Table of

* A Ritualist clergyman was once heard teaching his school children in the following way: "What does St. Paul say we Christians have?" "An altar." "And an altar is for —?" "Sacrifice." "And the person who offers sacrifice is called —?" "A priest." "Then what are the three things which St. Paul says we Christians have?" "*An altar, a sacrifice, and a priest.*"

Now had this Ritualist "priest" a better acquaintance with God's Word, he would have reasoned more in accordance with Catholic truth, if he had taught his children thus:—"Where does Scripture say the priests go to perform their service?" "Into the first tabernacle." "Is the first tabernacle standing now?" "No." "Why not?" "Because the way into the Holiest of all was not yet made manifest, while the first tabernacle was standing." "Is

the Christian, but to that which God commanded in the Jewish Church, as may be proved by the fact that this passage is never so applied by any of the early Christian teachers. I once took the pains to count the quotations of Holy Scripture found in the ante-Nicene fathers. They amounted to 26,243 texts, but not one referring to Hebrews xiii. 10. Hence the unanimous teaching of the Catholic Church in those early ages was as Arnobius in his work *Against the Gentiles* (l. vi. § 1), written in the beginning of the fourth century, and Lactantius in his *Divine Institutes* (l. ii. c. 2), written about the same time, declare. For they set forth this important truth, as proving the great gulf between the Christians and the heathen, that the former had "*neither temples, altars, nor images.*" About a century and a half later we find the word "altar" in use among Christians, but there only as denoting the holy Table of the Lord. Thus the historian Socrates, in the middle of the fifth century (*Ecc. Hist.* l. i. c. 37), speaks of a certain person—

"Going alone into the church, called *Irene*, and approaching the *altar*, he throws himself on his face beneath the *holy Table*, and prays with tears."

4. "OBEDIENCE." Enough has been said in the foregoing pages to show that Evangelicals interpret this in the plain ordinary sense of the word, as Scripture commands us to obey those that bear rule, and as the Catechism so clearly teaches. The Ritualists virtually teach, whether of the Supreme Ordinary or the Judges, as "governors sent by him for the punishment of evil doers," or bishops, "Obey them *only* when they agree with our own private judgment."

5. "PERSECUTION." Evangelicals interpret this word as the High Church Laud treated Archbishop Leighton's father and the "Puritan" clergy in the sixteenth century, of which we have given a specimen at p. 23. Archdeacon Denison and other

the way into the Holiest of all made manifest to Christians now?" "Yes; Scripture says, we have 'boldness to enter into the Holiest by the blood of Jesus by a new and living way.'" "Then what has becomo of the first tabernacle?" "It has no standing now." "And where are the priests to minister?" "They have no place appointed on earth." "Then if there be *no place appointed for a priest on earth*, there can be no —?" "*Altar.*" "And if there is no altar, then can be no —?" "*Sacrifice.*" "Then what are the three things which Scripture teaches Christians have not, and cannot have on earth?" "NO ALTAR, NO SACRIFICE, AND NO PRIEST." Such is the gulf between Protestant Primitive Catholic truth, and Ritualistic Romanizing error.

Ritualists contend that the endeavours of the *Church Association* to obtain a legal decision of the Church's law, not the private opinion of any one whether Evangelical or Ritualistic, and then to compel obedience to that legal decision, is "PERSECUTION." Hence the opprobrious terms which the party delight to heap upon Evangelical men, who dare to be consistent, and faithful, and law abiding. As a specimen of the language with which the Ritualists, like the "ungodly" of St. Jude's days, who delighted in "hard speeches," revile the members of the Church Association, I quote the *Church Times'* description of a meeting of the Wolverhampton branch of the Church Association as "*the drunken helots of Puritanism in full debauch*" (March 7, 1873). Every Christian mind will agree with the late Archbishop of Canterbury, who in an address to his clergy at Maidstone in 1876, spoke of the Ritualistic press as "certain inferior newspapers, which by their ignorance and malevolence constantly disgraced, so far as they were able, the Church which they misrepresented."

6. "REBELS" and "TRAITORS." It will be seen in the foregoing pages that the Secretary of the mis-called *English Church Union*, Col. Hardy, salutes Evangelicals by the former term; and Dr. F. G. Lee, in the *Directorium Anglicanum*, applies the latter term to the same body likewise. Considering that the English Church Union has been for years in a chronic state of rebellion against all law and order in the Church, and that Dr. Lee is now engaged in what the late Primate termed "a conspiracy" to effect a Corporate Union with the Church of Rome, such railing language proceeding from Ritualistic Romanizers will naturally remind the faithful of the anecdote long current in Westminster Hall, when the counsel found his brief labelled, "No case—abuse the plaintiff."

There are other "hard speeches" which Ritualists delight to utter against Evangelicals as terms of reproach, but which the latter accept as glorious and honourable; and of these three are especially significant—"Protestant," "Evangelical," and "Puritan."

1. PROTESTANT. This word, which in its true signification means one who witnesses *against* all unfaithfulness to God's word, and also *in behalf* of all Primitive and Catholic truth. We have already seen (p. 145), in what railing terms the organ of the Ritualistic party over forty years ago spake against the principles of Protestantism, or as the Coronation Oath expresses it, "the Protestant Reformed Religion established by law," declaring that "the Protestant tone of doctrine was essentially *antichristian*," and the determination of

the party to “*unprotestantize* the Church of England.” In the same year (1841), a pretended minister of the Church of England, W. Palmer, of Magdaleno College, Oxford, in his *Letter to Golightly*, uttered the following invectives against the Protestant Religion—

“I say *anathema* to the principles of Protestantism and to all its forms;”

and consistently carried out his own opinions by openly apostatizing to the Church of Rome.

The same undying hatred to Protestant truth has been manifested by the chief Ritualistic organ of the present day. Thus the *Church Times* speaks of the duty of—

“Extirpating the *ulcerous cancer of Protestantism*” (Sept. 3rd, 1869). “We are contending for the extirpation of *Protestant* opinions and practices not merely within the Church itself, but throughout all England” (March 24th, 1871). “*Protestantism*, besides being the religion of *unbelief*, has also from its earliest origin been the religion of *unchastity*” (March 7th, 1873).

In similar strains the *Church News* (now absorbed in the *Church Review*) of May 5th, 1869, declared that—

“The Evangelical clergy carry on schools, and are indefatigable in visiting the poor, and infusing the *poison of Protestant heresy*.”

It is unnecessary to quote the opinion of multitudes of the greatest and holiest divines against these antichristian revilings, one will suffice. It is that of the illustrious Chillingworth, who in one short emphatic golden sentence has for ever shattered all the ravings and railings, “the hard speeches” and ungodly utterances of Ritualists and Romanizers—“*The Bible and the Bible alone is the Religion of Protestants*.” Of this most precious truth our enemies have not the slightest conception. Hence the late Rev. J. E. Vaux, a zealous Ritualistic clergyman, declares it to be—

“*A thorough mistake to suppose that the Bible is intended to teach us our Religion*” !!! (Vaux’s *Open Bible*, p. 18).

Respecting the term “Protestant,” or “godless figment of Protestantism,” as Mr. Mackonockio once defined it, it is marvellous what ignorance the Ritualists display concerning it, of which we have a specimen in what a young clergyman of the name of Nicholson once preached at the notorious St. Vedast’s Church, in Sept. 1875, that “Cain was the *first Protestant*, and that he slew Abel, who was a Catholic.” !!! It is true that the term “Protestant” first occurs in a certain version of the Bible, but in a very different place and sense from that which the Ritualists suppose. In the year B.C. 840, in

the reign of Joash King of Judah, after the death of the faithful high priest Jehoiada, the Sacerdotal party of the time persuaded the king to undo all the good which had been effected by Jehoiada's sound teaching. Hence when it is said that these Sacerdotalists in the Jewish Church introduced the worship of idols and images, in place of the exclusive worship of Jehovah, just as the Church of Rome has long done, and Ritualists are endeavouring to do in the Church of England at the present time, the faithful at once *protested* against this fatal heresy. If any one will turn to 2 Chron. xxiv. 19, as it is read in the Vulgate, or Roman Catholic version of the Bible, he will find that these faithful Jews are called "Protestants," who bore witness against the sin and folly of their brethren, who nevertheless "refused to give ear unto them." *Quos Protestantes illi audire nolebant.* Such is the origin of the word "PROTESTANT;" of which the faithful have as much reason to be proud in the present day, as they were twenty-seven centuries ago.

2. "EVANGELICAL." Though this term did not come into use for a thousand years after the term "Protestant," yet as descriptive of the faithful who accept the Bible, like the noble Bereans, as the religion of Protestants, it is the most glorious epithet which can be applied to any of the children of men. Cyril, Patriarch of Alexandria in the sixth century, in one short sentence, already quoted, has given perhaps the best and most complete definition of Evangelical truth of any which has come down to us since the days of the apostles. "Evangelical teaching," he says, in the third book of his *Commentary on Isaiah*, "is grace by faith, justification in Christ; and sanctification through the power of the Holy Ghost." And although these precious truths seem to have had very little effect on the life of the Patriarch of Alexandria, still they are an accurate description of the doctrines which the great Evangelical party in the Church of England have taught in all ages, and more especially during the last hundred and fifty years, since the rise of those two godly ministers of Christ, George Whitfield and John Wesley.

3. "PURITAN." The best definition of this term is to be found in the First General Epistle of St. John, chap. iii. 1-3; though, alas! it seems to have excited the ungovernable ire of certain non-Ritualists like Bishop Wilberforce, as well as Ritualists proper like the writers of the *Church Times*—the former frequently reviling that eminent Evangelical nobleman, Lord Shaftesbury, with such terms as his "*Puritan craft*" and "*Puritan clique*," &c.; the latter

describing the members of the Church Association as "the drunken helots of *Puritanism* in full debauch," &c.

I fear there are some Evangelicals who are unwilling to accept the term of "Puritan" as belonging to them, either through fear of man or some other cause. Such is not my opinion: I frankly own I glory in it; being persuaded that the name of "Puritan" is a title of honour, and has been rightly applied to the greatest names in English history, whether in Church or State. The greatest divines ever given to the Church of Christ since the days of the apostles, are the Puritan divines of the sixteenth century. What age of the Church has ever produced such a galaxy of holy and intellectual teachers as that which produced the learned Usher, the saintly Baxter, the seraphic Milton, and holy Archbishop Leighton, and many others? The same lesson is taught us in the statesmen of that age likewise, the names of Elliot, Hampden, Pym, Blake, Fairfax, and last but not least, the great Protector Oliver Cromwell, may well bear comparison with the statesmen and warriors which have appeared in any other age since the days of Alfred, and who have done more than any other body of men to make England what she really is, the chief among the nations of the earth.

Thus the terms "Protestant," "Evangelical," and "Puritan," which are treated so scornfully by our opponents, are indeed titles of the highest honour; as will be acknowledged when the Lord comes to call His Bride home. But ignorant as the Ritualists appear to be of the proper meaning of the above-mentioned terms, the one which probably they have abused more than any other is the venerable name of "Catholic." The Papist consistently applies this epithet to those only who are members of the Church of Rome, and who regard the Pope as Vicar of the Lord, or Vice-Christ, and who, as one of their "infallible" Popes, Boniface VIII., hath decreed, believe that it is—

"necessary to salvation for every human creature to be subject to the Roman Pontiff" (*Corp. Jur. Can.*, lib. i., tit. viii., cap. 1).

The Protestant, on the other hand, while allowing the term "Roman Catholic" for courtesy sake, is conscious that it is in reality a most absurd definition, as it expresses, according to Coleridge, the contradictory idea of "particular universal." Moreover, he feels that the Church of Rome, whose character is portrayed in Scripture in such terrible lines as "Babylon the Great, the Mother of Harlots, and Abominations of the earth,"

is none other, as the Church of England authoritatively declares, than "that Man of Sin," whom the Lord will destroy with the brightness of His appearing.

The Ritualist, however, with his Romanizing principles, not only assumes the distinctive title of "Catholic" as peculiar to his own tiny sect in Christendom, but willingly concedes it to Rome as belonging to her of right. It is unfortunate, however, for the Ritualistic party that Rome totally ignores all their claims to the title of "Catholic." Nothing can exceed the contempt and scorn with which Roman Catholic writers treat the pretensions of the Ritualists to be considered as genuine "Catholics" (see p. 100). Sometimes Ritualistic clergymen have descended to the incredible meanness abroad of seeking to pass themselves off as Roman Catholic priests, in the hope of being able to take part in the services of the Church of Rome undetected.*

Now let us briefly consider the way in which the early Christians and the Reformers of blessed memory understood the term "Catholic." The earliest mention of the term is found in an *Epistle to the Church of the Smyrnæans*, attributed to Ignatius of Antioch, who was martyred at Rome A.D. 107. Very beautiful is his definition of the term in these words—

"Wheresoever Jesus Christ is, there is THE CATHOLIC CHURCH" (c.viii).

The next occasion when we meet with the term is in the account of the martyrdom of Polycarp, who was put to death about forty years after the time of Ignatius, which reads thus—

"The Church of God which sojourns at Smyrna to the Church of God sojourning at Philomelium, and to all the congregations of the holy and CATHOLIC CHURCH in every place. Mercy, peace and love from God the Father, and our Lord Jesus Christ be multiplied."

The term, however, was not authoritatively defined until three centuries later, when a decree of the Emperor Theodosius declared—

"That Church should alone be called CATHOLIC, which equally worshipped and glorified the three persons in the blessed Trinity" (Sozomen, *Ecc. Hist.*, vii. 4.)

Thus we have the authority of the early Church for asserting that

* In the *Rock* of March 2, 1883, quoting the *Daily News*, there is a detailed account of some English clergymen endeavouring to pass themselves off at a foreign church as Roman Catholic priests, which fully justifies the severe language of Monsignor Capel, when describing such acts as "the organized dishonesty of Ritualism, and its deleterious influence on English family life."

all who worship the Trinity in Unity are entitled to the term "Catholic"—and though the Church of Rome and the Ritualistic party may equally profess to worship the Trinity, they have developed such fatally erroneous doctrines not found in Scripture, but contrary to the teaching of the word of God, that they have forfeited all claim to the name of "Catholic," as it was understood by the early Christians, in accordance with the just aphorism of Tertullian, "That which was *first* is *true*; that which came after is *false*," (*Præs. ag. Her.*, § 31).

To descend to more modern times, one of the national Churches of the United Kingdom, the Church of Ireland, by her Convocation, has very faithfully defined the true meaning of the term in the following way:—

"THE CATHOLIC CHURCH, out of which there is no salvation, consisteth of all those which are elected by God unto salvation, and regenerated by the power of His Spirit" (The Dublin Articles of 1615).

In contending, therefore, as St. Jude exhorts, "*earnestly for the faith once (for all) delivered to the saints*," we confidently assert that the Evangelical or Puritan party of the present day are the truest and best representatives of the "Catholic" religion, as it has been taught "always, everywhere, and by all," by the faithful of every age from the day of Pentecost until now; and has been accepted by all who believe with the martyr Ignatius, "Whosoever Jesus Christ is, there is the Catholic Church." And notwithstanding Archdeacon Denison's boast to the contrary, that almost all the learning, devotion, and care for souls are confined to the Ritualistic party! we may challenge with confidence those disloyal and lawless men to produce three such characters as George Whitfield, John Fletcher, and Charles Simeon, all and each of whom were honoured members of the Evangelical School. The first, like the great Apostle to the Gentiles, "in labours more abundant;" the second, for saintliness of life; the third for extensive usefulness—as a loyal, obedient, and devoted son of the Church of England. These three "saints," in the true sense of the term, may be said to stand unrivalled as compared with the acts and deeds, the teaching, and the practice of our Ritualistic opponents in the present day. The one were "living epistles" of the grace of God; the other belong to that class foretold by the apostle, who would arise in the Church during the perilous times of the last days, as having and making much of the "form of godliness without knowing the power thereof."

Ritualism is only another instance of history repeating itself. The followers of Laud in the days of Charles I. were doing exactly the same treacherous work which the Ritualists are attempting at the present time. And just as they failed in the seventeenth century, so may we find comfort in the Master's assurance that "the gates of hell will not prevail" against the Protestant-Evangelical-Puritan and Catholic Church of Christ. We may therefore conclude in the words which a Christian nobleman addressed to the Parliament of 1642, and which might appropriately be addressed to the Parliament of 1883. The young and gifted Lord Falkland, thus described the deeds of the Ritualistic party of his own day:—

"It seemed their work was to try how much of a *Papist* might be brought in *without Popery*; and to destroy as much as they could of the *Gospel* into danger of being destroyed by the law. Mr. Speaker, to go yet further, some of them have so industriously laboured to deduce themselves from *Rome*, that they have given great suspicion that in gratitude they desire to *return* thither, or at least to meet it half way. Some have evidently laboured to bring in an *English*, though not a *Roman Popery*: I mean not only the *outside* and *dress* of it, but equally absolute a *blind dependence* of the *people upon the elergy*, and of the *elergy upon themselves*, and have opposed the Papacy beyond the *seas*, that they might settle *one beyond the water*: nay, common fame is more than ordinarily false, if none of them have found a way to reconcile the opinions of Rome with the preferments of England; and to be so absolutely, directly and cordially *Papist*, that it is all that £1500 a year can do to keep them from confessing it" (Rushworth's *Historical Collections*, vol. i., fol. iii).

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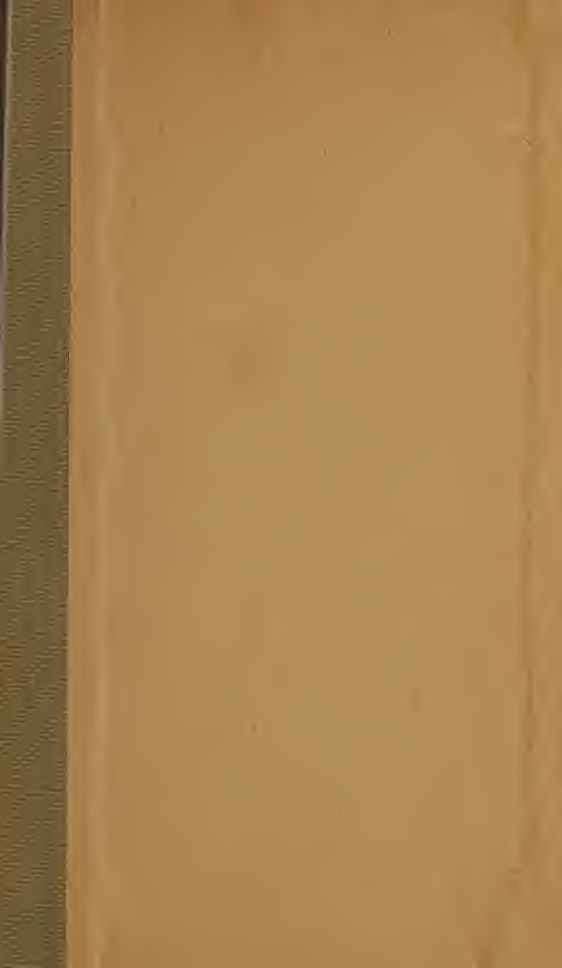
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